The Christian Century

Published Weekly

Chances the Movies Are Missing

By Fred Eastman

What the Sufferings of Jesus Mean to Me

By Chiang Kai-shek

The Social Resources of the Church

By Charles Clayton Morrison

Behind the Sit-down Strike

By James McBride Dabbs

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In This Issue

CHIANG KAI-SHEK

is generalissimo of the army of the central government of China and actual head of the Chinese state. He is also a member of the Methodist Episcopal Church, South, and leader of the "New Life" movement for the moral regeneration of China. Madame Chiang, a graduate of Wellesley College, is now en route to the United States to take part in the approaching commencement exercises at her alma mater.

JAMES MCBRIDE DABBS

is a professor at Coker College, Hartsville, S. C., and has contributed to many periodicals. Recent articles by Professor Dabbs in The Christian Century and in *Christendom* have elicited wide comment.

FRED EASTMAN

is a contributing editor of The Christian Century, professor of religious drama and literature at Chicago Theological Seminary, and a dramatist whose plays have been produced in every part of the country. Dr. Eastman's contribution to intelligent discussion of the social functions of the movies has brought him national recognition.

P. V. NORWOOD

is professor of church history at Seabury-Western Theological Seminary, Evanston, Ill.

JOHN KNOX

is managing editor of *Christendom*, the quarterly review.

Coming

What lies ahead for the Blum government? Oril E. Brown, whose article, "Haymarket—After Fifty Years," will be remembered by readers, is now a member of the Paris staff of the *New York Herald-Tribune*, and writes on "Land of Front Populaire."

The CHRISTIAN CENTURY

May 12, 1937

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Calendar of Coming Events

May 10-12. Baptist State Convention, Burlington, Vt.
May 11, 12. New York District Meeting Northern Baptist women, Hanson Place Baptist Church, Brooklyn, N. Y.
May 11, 12. Baptist State Convention, First Baptist Church, Providence, R. I.
May 11-13. West Central District Meeting, Northern Baptist women, Immanuel Baptist Church, Omaha, Nebr.
May 11-13. Baptist State Convention, Magna, Utah.
May 11-13. Baptist State Convention, First Baptist Church, Spokane, Wash.
May 12. New York East Conference, Methodist Episcopal Church, Brooklyn, N. Y.
May 12. New England Methodist Episcopal Conference Gardner, Mass.
May 12, 13. Disciples State Convention, Mansfield, La.
May 13. Baptist State Convention, First Baptist Church, New Castle, Del.
May 13-17. Southern Baptist Convention, New Orleans, La.
May 17, 18. Congregational State Conference, Eliot Union Church, Lowell, Mass.
May 17-19. Disciples of Christ 98th Annual Convention, First Congregational Church, Ft. Wayne, Ind.
May 17-21. Twenty-second National Recreation Congress, Ambassador Hotel, Atlantic City, N. J.
May 18. Protestant Episcopal Diocesan Convention, to elect a coadjutor bishop, Nashville, Tenn.
May 18-20. Indiana Disciples Missionary Society Convention, Ft. Wayne, Ind.
May 20-24. Presbyterian General Assembly, Montreat, N. C.
May 20-25. Northern Baptist Convention, Philadelphia, Pa.
May 21. Pacific Chinese Mission Conference, Methodist Episcopal Church, Sacramento, Cal.
May 23-29. National Conference of Social Work, Indianapolis, Ind.
May 23-29. American Unitarian Association Anniversary, Boston, Mass.
May 24-26. Disciples State Convention, Canton, O.
May 25. Vermont Conference Methodist Episcopal Church, St. Johnsbury, Vt.
May 26. Crozer Theological Seminary graduation exercises, Chester, Pa. Prof. Hocking, Prof. Luccock, Dr. Poteat and Dr. Evans, speakers.
May 27. Western Norwegian and Danish Conference, Methodist Episcopal Church, Oakland, Cal.
May 27. Utah Mission Conference, Methodist Episcopal Church, Price, Utah.
May 27. Presbyterian General Assembly, Columbus, O.
June 2. New England Southern Conference, Methodist Episcopal Church, E. Providence, R. I.
June 2. New Mexico Mission Conference, Methodist Episcopal Church, El Paso, Tex.
June 2. Baltimore Conference, Methodist Episcopal Church, Baltimore, Md.
June 2-6. Pacific Japanese Mission Conference, Santa Cruz, Cal.
June 3-8. Reformed Church General Synod, Asbury Park, N. J.
June 3-8. 16th Triennial Convention, World's W. C. T. U., Washington, D. C.
June 3-9. Pre-Synodic Bible Conference, Winona Lake, Ind.
June 8. California Conference, Methodist Episcopal Church, Stockton, Cal.
July 12-26. Universal Council on Life and Work, Oxford, England.
Aug. 3-18 World Conference on Faith and Order, Edinburgh, Scotland.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

MAY DAY, with its customary mass demonstrations, gave Hitler the opportunity he desired to make public answer to the papal encyclical of a month ago, which charged the nazi government with bad faith in not observing the terms of the concordat and asserted the existence of an irreconcilable conflict between the basic principles of the third reich and those of the Christian religion. But Hitler's speech was really not a reply to what the pope had said in that document; it was only a counterblast directed against all who would make religion an obstacle to the realization of his purposes, and especially against the pope. It argued nothing and answered nothing. There are other points of conflict between the Catholic Church and the nazi state, but the one upon which there is the most bitter contention is education, including both schools and youth organizations. The government's policy was already clear, but Hitler made it clearer. Speaking of "old fogy" parents who oppose the nazification of their children, he said: "We will take away their children. These we will train and educate to become new Germans. We will not permit them to lapse into the old way of thinking, but will give them thorough training. We will take them when they are ten years old and bring them up in the spirit of the community until they are eighteen. They shall not escape us." Considering what "the spirit of the community" is, this program stands in absolute opposition to the responsibility of any Christian church for the training of its youth.

Hitler Answers the Pope But Not His Encyclical

Charges Against 'Religious' Are Not Convincing

SINCE the Roman Catholic Church has formulated with special clarity its own sense of obligation in regard to the education of its youth, and has developed extensive agencies for putting its educational aims into effect, the clash is most violent at this point. It will be greatly to the credit of German Protestantism if it asserts with equal vigor not only its right to control its own church administration but also its right to rear its youth as Christians. The church's claim to that right may be denied, but it cannot be answered. Under these conditions of conflict, and in the absence of a more judicial determination of the facts than we are ever likely to get, the nazi drive against the Catholic religious orders on the ground of sexual immorality and perversion carries no moral weight. Among the thirteen thousand members of these orders in Germany, there are doubtless some black sheep. There are in any group of that size. But charges of the most extreme sort have been made against a thousand! That is too many. It lacks plausibility. And the animus of the accuser deprives the charge of prima facie evidence of good faith. The obvious, indeed the avowed, motive of the charges is to weaken the force of the church's criticism of the state by destroying its prestige and detaching its followers.

Mr. Roosevelt Takes The Responsibility

EXACTLY the maneuver forecast, and warned against, in these pages two weeks ago, was resorted to by administration forces to jam a neutrality bill through Congress during the afternoon of April 29. Having contrived a synthetic crisis by waiting until the last moment when a bill could be enacted and signed without involving a lapse in the existing legislation—which was to expire at midnight on April 30—the conference committee rushed out a "compromise" bill which was essentially the discretionary measure sought by the White House. This was pushed through Congress without any real debate; then, with all the flourishes of a movie thriller's finale, it was flown to the President, who was fishing somewhere in the Gulf of Mexico, and became law just as the deadline was reached. The *Christian Science Monitor,* after telling how Vice-President Garner packed the Senate's conference group to insure that there would be no real effort made to uphold the Senate's mandatory bill, comments: "A more dexterous—and ruthless—parliamentary procedure has not been followed in the present session." The underlying importance of the bill as finally passed, however, lies in the fact that by virtue of its enactment President Roosevelt has assumed personal responsibility for keeping the United

States out of any major European war which may break out during the next two years. Congress, under presidential pressure, has discarded the proposal to make the key "cash-and-carry" provisions of the new legislation mandatory; they are to come into effect only if and when the President decides to employ them. These are the provisions on which the new law depends to keep this country from becoming involved in the sort of economic commitments which played so large a part in dragging the United States into war twenty years ago. The President wished to have resort to such provisions left subject to his judgment; Congress has acceded to his wishes. If the United States should become involved in another European war while this legislation remains in force, Mr. Roosevelt—and he alone—must shoulder the responsibility. It is no light one.

What the Neutrality Law Requires

MOST of the provisions of the new neutrality legislation have become familiar to our readers as it has progressed toward enactment. There are mandatory bans against the export of primary munitions to nations at war and to civil war factions; Americans are forbidden to travel on the ships of belligerent countries. American merchant vessels may not be armed, neither may they transport arms to belligerents. Balancing these mandatory provisions are the discretionary sections regarding trade in materials other than primary munitions. One section of the new law which is likely to arouse protest in many liberal and radical quarters is that which couples with prohibition of loans and credits for belligerents a ban on the raising of funds for governments at war or factions engaged in civil war. Exception is made to permit the raising of funds to be used to provide medical aid, food and clothing for the wounded or for harassed civilians, but these humanitarian efforts can be carried on only with the President's approval. Such prohibition of the sort of aid which has been sent from the United States to both sides in the current Spanish conflict will be attacked by those who believe Americans have a moral responsibility to pick a right and a wrong side in foreign conflicts and to throw their weight in accordingly. But if the basic purpose of the new legislation is sound, this particular provision is sound. For that basic purpose, as has been pointed out in these pages, is really to keep individual American citizens from so involving the nation in case of a major war that the government will not be the actual ruler of its own policy. Probably no laws that could be enacted would guarantee to do this, but the new law should help.

De Valera Submits New Irish Constitution

DE VALERA'S draft of a new constitution for "Eire" (Ireland to us) is as notable for its silences as for its provisions—especially its silence in regard to the relations, if any, which this "sovereign, independent, democratic state" will have with the British empire. The Irish Free State under the present constitution and the treaty of 1921 has some relation to the British commonwealth of nations. "Eire" will have none, so far as the text of the proposed constitution indicates. The governor general, of course, is already out. Perhaps De Valera's intention is to sever the tie completely by a unilateral act and, when the absolute independence of Eire has been achieved and accepted as an accomplished fact, to reestablish relations as a member of the commonwealth by treaty. The constitution is criticized by some in Ireland for increasing the power of the president at the expense of the Dail. But to an American observer it appears that the Irish president, like the British king, will reign rather than rule. Executive power is vested in the "government" (cabinet). The powers given to the president are to be exercised by him "only on the advice of the government." The constitution provides that "the state recognizes the special position of the Holy Catholic Apostolic and Roman Church," but no definition of that special position is given, and other specified churches are also "recognized," religious liberty is assured, and "the state guarantees not to endow any religion and shall not impose any disabilities or make any discrimination on the ground of religious profession, belief or status." Catholic influence is manifest in the provisions for education and in the statement that no divorce by civil law shall be granted or recognized. Certain features of the Italian corporative state are discernible, especially in the make-up of the senate and in the provision for "functional or vocational councils." The territory of "Eire" is declared to include the whole of Ireland, but pending the "reintegration of the national territory"—that is, the absorption of the Protestant north—the jurisdiction of the new government is to have the same limits as that of the present Irish Free State.

General Chiang Kai-shek's Profession of Faith

NO MORE arresting or important document has come out of this confused and combative period in world history than appears on page 611. Here, for all the world to see, is a profession of Christian faith made by China's generalissimo, Chiang Kai-shek. General Chiang's declaration was first made before the East Asia Central Conference of the Methodist Episcopal Church. This body, which directs the work of the northern branch of American Methodism in China, held its quadrennial session in Nanking late in March. It invited General Chiang, who is a baptized Methodist, to address it. Chiang, still recuperating from the effects of his imprisonment at Sian, sent his address to be read by a personal representative on the evening of Good Friday. Although references have appeared in the English-language press, the full text, so far as is known, has been printed only in Chinese. It is from this Chinese text, as published in a Nanking newspaper, that Dr. Warren H. Stuart has made the translation which The Christian Century is privileged to give to the world. Dr. Stuart, now a professor at the College of Emporia in Kansas, was formerly president of Hangchow Christian College in China and is an acknowledged authority on the Chinese language. Extended comment on General Chiang's declaration of faith would be superfluous. The document speaks for itself, and the longer it is studied the louder it speaks. Recent news dispatches from the Far East have emphasized the changes in General Chiang's policies since

his experience at Sian and have speculated as to the causes. Such speculation may well cease after this speech has been read, for this is the self-revelation of a man whose whole outlook has been profoundly changed. Nor has the document any less significance for those whose primary interest is in the future of the Christian enterprise. What is it going to mean to the Orient—and to the entire world as well—to have as virtual dictator over China's millions one who finds such complete identification between his newly found Christian faith and the radical social and political program of Sun Yat-sen's "Three Peoples' Principles"? Or where will Christianity undergo a test of its ability to point out a better way of life comparable with that which must ensue when General Chiang, proclaiming his faith in the sacredness of human personality, attempts in the light of that faith to lead his Asiatic nation toward a new birth?

Japanese People Repudiate Army Domination

FEW EVENTS have more clearly indicated the sensational nature of the underlying changes which are taking place in the Far East than the Japanese elections of April 30. The overwhelming defeat suffered by the Hayashi government, which actually elected only eleven members pledged to its support out of the 466 seats in the Diet, constitutes a smashing repudiation by the Japanese people of the military leadership which has controlled the policies of the empire. The new Diet, which need not meet until next February, will contain at least four hundred deputies who are pledged to oppose Premier Hayashi and the army clique from the start. Most significant fact in the recent election was the gain made by the Shakai Taishuto (Social Mass party) from 18 to 37 seats in the Diet. If to these are added independents and candidates of minor parties elected by labor votes, it appears that the new Diet will contain a bloc of almost fifty proletarian votes. These labor deputies will come in the main from the large cities; Tokyo and Osaka showed the most startling gains for the Social Mass candidates. The military group in Japan is announcing that it intends to go right on governing things regardless of the election outcome. But there are limits to the powers even of a military cabal when it is confronted with such an unmistakable public vote of "no confidence."

Bilbao Battered But Still Resisting

EVENTS have moved rapidly in Spanish affairs during the week, but in no definite direction. The increasing threat of Franco's forces against Bilbao, and the reasonable apprehension that the capture of that stronghold would mean a massacre of its congested population, now more than doubled by refugees, stiffened the British determination to give aid by evacuating as many civilians as possible. A request to the rebels to permit this action in the name of humanity was curtly refused. The refusal did not alter Great Britain's decision to do what could be done. A few shiploads, especially of women and children, have been evacuated. But while the effort was nobly intended, it becomes apparent that it will not be physically possible to remove more than a fraction of the endangered civilians. Further, it is impossible to deny that there is a certain validity in Franco's statement that the relief of the city by taking noncombatants out of it will be an interference with his attainment of a military objective, for it will release for the use of combatants the food supplies which would otherwise have to be shared with civilians. From a strictly military standpoint, Franco could probably find justification for his refusal in any modern treatise on tactics. The truth is that there is no way of dissociating inhumanity from war, especially from civil war. He who wants most of all to win a war cannot be squeamish about life. So the thing goes on, with all its horrors. If the bombing and machine-gunning of Guernica was, as it now appears to have been, a deliberate massacre of noncombatants in an unfortified place, by German planes as reported, that was an incident that went even beyond the normal and "legitimate" horrors of war. Mussolini is still indignant over the aid Russia and France have given the loyalists and over British naval operations before Bilbao. It has just been learned that General Teruzzi, former head of the Italian fascist militia, was sent to Spain by Mussolini after the recent defeat of Italian forces by the Spanish loyalists.

Military Appropriations And Economy

FOR the third year in succession the federal government deficit will reach approximately three billion dollars. This in itself is no cause for panic, because it is still possible for the government to borrow all that it wants and at very low rates of interest. It is Mr. Morgenthau's main boast that, despite the increase in the government debt, interest charges are no higher than they were in the Hoover days. Nevertheless, no policy of borrowing to meet an unbalanced budget can go on indefinitely; a day of reckoning is bound to arrive. It is hardly surprising, therefore, to find Mr. Roosevelt beginning to express his desire for economy, or to hear conservative members of Congress—without much regard for party lines—loudly echoing the economy demand. Editorial columns of the conservative press likewise are whooping it up for a drastic cut in government expenditures. So far as the general theory of government goes, this is all to the good. The sooner the budget can be balanced, the better. But as a matter of practical and immediate politics the current campaign in favor of economy leaves us fairly cold. We are not convinced that it is on the level. We will continue to be skeptical until (a) conservative politicians and press put forward economy proposals which show that the end they really have in view is something besides cutting down on federal help for the unemployed, and (b) Mr. Roosevelt shows readiness to begin his economy drive where it is most needed, namely, by pruning his fantastically bloated armament budget.

Division and Subdivision Among Presbyterian Fundamentalists

THE latest eruption at Westminster Theological Seminary, reported elsewhere in this issue by our Philadelphia staff correspondent, carries one step farther the disintegration of the fundamentalist onslaught which once bade fair to capture the Presbyterian Church. It is a far

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cry from the adoption of the "five essentials" by the Presbyterian General Assembly of 1910 and the election of Dr. J. Gresham Machen's candidate to the moderatorship in 1924 to the latest outbreak of charges and countercharges, resignations and demands for resignations, among those who, in the name of orthodoxy, organized the "Presbyterian Church of America" three years ago. Some of those involved in this new disruption at the Philadelphia seminary are quoted in the press as believing that Dr. Machen, had he lived, could have held the conflicting elements within this come-outer movement together. Perhaps so; Dr. Machen had a dominating personality which would not quickly admit defeat. But doubt persists, for Dr. Machen led the fight at last November's session of his General Assembly to keep a premillennial declaration out of his church's confession of faith, and it is largely over that issue that the latest split seems to have occurred. While such explanation of the resignations at Westminster as has reached the public indicates that the trouble has come to a head over the seminary's teaching on the second coming, leaders on both sides protest that the real causes for this newest subdivision of a division lie below the doctrinal surface. That is probably true. But it all goes to prove the difficulty of trying to build a Protestant church, even in the conservative Presbyterian tradition, on the basis of a rigid, objective, authoritarian definition of orthodox dogma.

The Social Resources of The Church*

WHAT we have been listening to this morning can be generalized into a single formula: the responsibility of Christianity for the character of human civilization. Christianity is not just another religion; it is God's purpose for his human world. It is unique among religions just at this point. Claiming to have a revelation of what God wants mankind to be, it conceives the purpose of God in unqualified totalitarian terms, allowing no exceptions whatsoever, and accepts for itself the obligation and the hope of bringing the whole life of man into conformity with the divine will. That is to say, Christianity is self-consciously an ethical religion. It thinks of itself as applicable to the whole wide range of human living—man's politics, his economics, his art, his science, his innermost thought. Nothing human is outside the orbit of its ethics. This, then, is only a way of saying that Christianity is social both in its sweep and in its character. It is this social gospel that we are considering this morning. The question, therefore, which I am asked to discuss comes down to this: What are the resources of the church for proclaiming the social gospel, and for realizing it in the great world of human institutions and relationships?

I do not wish to assume too much. The fact is that our minds are divided on the question of the validity of any social gospel at all. Some there are who refuse to accept this conception of the Christian faith. They give various reasons. But I believe their real and deepest reason can be stated thus: They do not see any resources for social action except certain types of action which, if adopted by the church, tend to reduce the church to the level of a secular institution. Instinctively they sense a danger here. So also do I. If the acceptance of the social interpretation of Christianity implies that the church is to become a mere agency of political or economic reform, like a political party, or a sort of glorified better government association, or a recruiting station for soldiers in the nation's war, or a pacifist organization—in a word, if the church's social function is to be discharged by direct dealing with secular forces on the secular level, it will cease to be a church and will become only another secular institution.

I fear that in some churches this fate has already become a fact. There are some ministers who make me feel that their passion for the social gospel has led them into the pit of secularism. They have allowed the "social" to be divorced from the "gospel," and they hold to the one in neglect of the other. It is my belief that if every man here who now looks skeptically, and perhaps with a hostile mind, upon the social gospel, were assured that this gospel could be preached and practiced without sacrificing the church's character as a church, he would become a willing convert to it. Therefore, my first affirmation is that we must find the resources of the social gospel not in society, but in the gospel, not in any secular pattern of procedure, but in the sacred pattern of which the church is itself the carrier and custodian. Thus the supreme resource of the social gospel is in the Christian church itself.

I hold that the Christian church is a unique emergent in history, that it is not a humanly devised institution, that it is not in the world by virtue of man's making it, or imagining it, or even feeling the need of it, but that it is here by the will and grace of God. I affirm that God gave the church to men without their even so much as knowing that he was giving it to them until after they had actually received it. This is meant as a statement of historic fact, and I would like nothing better, if there were time, than to check it with the historic records which tell us all we know about the church's origin. God also gave us the family and the state. His purpose in giving us the church, we can now see after the event, was to save society from the selfish egoism and the demonic peril which inhere in both family and state and in every secular form of human organization.

We moderns have made a great mistake in our ethical interpretation of Christianity. Perceiving that our religion is so shot through with ethical, that is, social, purpose, we have tended to take the church as a human device based upon this ethical idealism. Jesus, we have said, showed us in his life and teachings the true way of life. In order to realize his way of life his first disciples, after Easter, organized themselves together as a church. The church, therefore, exists as a man-made institution created for the admirable ethical purpose of realizing Jesus' moral ideals in the lives of its own members and in the larger world. This conception of the church, when it comes with the pretensions of a definition, I must emphatically disavow. I regard it as a grave if not a terrible mistake. To conceive the Christian church as resting upon an ethical basis is to

*An address, somewhat amplified, delivered by the Editor of The Christian Century in a symposium on "The Church and Social Reconstruction" before the union meeting of Protestant ministers of the Chicago area on April 26. Other speakers were Dean Shailer Mathews, Dr. Albert B. Coe and Dr. Theodore K. Vogler.

sacrifice the substance of the Christian faith and to do violence to the plain facts of history.

Over against this moralistic view of the church's origin, I set the religious view, and affirm that the church's origin is metaphysical, or, if you will let me use the word, ontological. The church is a new creation in history. It is a gift of God to man. And it is God's supreme gift to man. If ethical categories can be applied to its origin at all, they belong not to man's purpose but to God's purpose. The ethical character of Christianity is *content,* not basis or ground. We are never going to get ourselves straight either with history or with the Christian gospel until we have settled for ourselves the locus of Christian origins. That locus is not in human purpose, but in historical, superhuman (I do not say supernatural) creativity.

Therefore I say that the church is itself the supreme resource of the social gospel; and if the social gospel is to be a gospel and not merely a mechanistic reordering of social institutions, we must have a high doctrine of the Christian church. By this I mean that we cannot regard it as an opportunistic or utilitarian device set up for the realization of moralistic ideals. It transcends our ideals; it goes far beyond them. In the church, not only our deeds but our ideals are brought to judgment. Such an institution could not be humanly contrived; it could only be a creative gift of God.

A prevalent modern way of defining the church is to say that it is an association of people who are themselves committed to the good life and who desire through this association to make a good world. After what I have said, you will expect me to reject that definition, and I do. It is pathetically inadequate, as must be any definition of the church in bare ethical terms. The ultimate thing about Christianity is not its ethics, but its ontology. Its basic affirmations are not concerning what ought to be, but concerning what *is*. It speaks in the indicative mood, not the imperative. I have said that it is an ethical religion, and I repeat it; there is no other such ethical religion in the world. But the ethics of Christianity are not its ultimate reality; they derive from Christianity's ontology. That is to say, they derive from the Christian belief concerning a certain body of historical fact.

The implications here are so profound and so important, and the possibilities of misunderstanding are so many, that I almost repent of having said so much when I have to leave the thought unfinished. The chief misunderstanding will be in those minds which rush to the conclusion that I am talking Barthianism. I am not. Nor am I turning my back upon modern philosophical thought. On the contrary, it is modern philosophical thought that reinforces my courage to utter what I have learned from the gospel itself. A high conception of the church, I affirm, is essential to an effective social gospel. It is only a church which thinks of itself as a sacramental institution that can be entrusted with the social gospel.

Any other kind of church, a pragmatic church, a humanistic church, a utilitarian church, an ethical culture church, when it takes the social gospel seriously, has no inherent protection against the peril of ceasing to be a church at all. Such a church is almost inevitably dragged down to the level of secularism when it tries to practice the social gospel. It becomes only another agency alongside of political parties, women's clubs, ethical culture societies, reform associations and such groups whose voices carry weight in the ratio of the numerical constituency which they represent. Now the true social power of the Christian church is exercised not in terms of the number of voters it represents, but in terms of its prophetic witness for God. And it bears this witness primarily by being a church, and only secondarily by entering the arena of politics and economic reform.

What, then, do we mean by *being a church?* For myself I would say that to be a Christian church is to be the carrier of that body of culture which has been historically generated by the Christian faith. The church is the organic body of those who believe and cherish God's historical self-revelation which started Christianity on its course in history. It is therefore a community of faith, not merely an association of the faithful. As a community of faith it is the bearer of a body of historical fact. This body of historical fact became the nucleating center of a new order of human culture. The church *is* that order of human culture. And as such it is the witness to and the perpetual interpreter of the facts and values out of which it creatively emerged, and by which its very existence is anchored in history.

I therefore say that the social gospel requires a high conception of the church. We Protestants in general do not have a high conception of the church. And I sometimes wonder whether it is wise to stimulate the sense of the social gospel in such churches. They do not have the inner resources which distinguish the true social witness of the church from the moralistic activism of secular agencies. They themselves therefore tend toward secularism. Their reforming activity eclipses their Christian witness. I sometimes wonder, for example, whether the average Baptist church ought to be encouraged in a program of social action. Or the average Disciples church. Or the average Methodist or Congregational or Presbyterian church? (I am speaking half-capriciously, but more than half-deliberately!) The social gospel presupposes something which these churches have not got, namely, a conception of the church as the living Body of Christ, a sacramental institution, carrying and cultivating a Christian culture within its own body, a culture kept alive and enriched by sacramental means, and kept pure and vital by living prophets, whose values, and the historic facts within which these values emerged, are so genuinely and deeply cherished that the church desires to transmit them to its children.

Protestantism does not have a church of that kind. I do not need to argue the point on the merits. The fact is indisputable. The decisive proof that our Protestant churches lack the basic presupposition of the social gospel is found in our indifference with respect to the transmitting of the Christian culture to our children. The children of the twenty-five million Protestant families in the United States receive no effective schooling in the Christian culture. Protestantism has no adequate medium for imparting to its own children its concepts and convictions about God, its sense of spiritual values, its outlook upon both time and eternity, its sacred lore, its reverence for and understanding of the meaning of the Christian institutions and liturgies, and its appreciation of the poetry, the hymnody and the art of Christian faith. Our failure to transmit the elements

and the spirit of the Christian culture of which the church is the living embodiment has resulted in the emergence of a Protestant generation which may be Christian in its sociabilities and affinities, but is pagan in the furniture of its mind.

How can a church which esteems the treasures of its own Christian faith so lightly that it is unconcerned about communicating them to its children, hope to bear a Christian witness against the secularism of modern civilization? With respect to the social gospel, I am bound to repeat the maxim: First things first! *First* a church which is itself a living body of culture formed within the matrix of the historical Christian tradition, purified by a perpetual criticism of the forms in which this historical tradition is received, and implemented both with sacramental modes of expression and also with a God-centered education for its children—first, I say, that kind of a church, and *then* it will be safe to talk about the social gospel. The primary and most obvious function of the gospel, conceived as social, is the transmission of the Christian culture to the children of the church. If a church has the motivation to do this, its witness in the social order and its overt social activity will not endanger its character as a church. It could not turn to the secular level for its social resources.

You probably noted a moment ago that I did not name the Lutheran and Episcopal churches. The challenge to them comes from the opposite side. They do profess a high conception of the church. And though they share in most of the shortcomings of Protestantism in general, and notably in our common Protestant indifference to the paganizing of the minds of our children by our system of secular education, they are an illustration of the fact that a high conception of the church is not in itself a guarantee of social vision and social action. These two denominations —Protestant Episcopal and Lutheran—ought to be in the front line of Christian social action and of witnessing for the social gospel. Yet they are less concerned even than the rest of us. Indeed, it is a striking fact that their sacramental doctrine is actually used as an alibi for nonparticipation in Christian social action. And among all groups the view generally prevails that the degree of interest in social Christianity is in inverse ratio to the "height" of the doctrine of the church.

Why is this? My answer, and I speak in all courtesy, is that these denominations do not understand the nature of the Christian treasure which they possess. This sacramental treasure is a social treasure, inherently so and historically so. But in their hands this treasure has been detached from its social orientation and held as an esoteric or an aesthetic or a dogmatic possession. The church's cultural treasures of order, liturgy, sacrament and gospel are not for the church alone. They are God's revelation and man's celebration of the way all mankind must live together if the world is to have anything at all worthy of the name of civilization. The sacramental church is not Christian, it is pagan, unless it is social in itself and social in its world-wide reference and responsibility. As social in itself, its objective is the creation and cultivation of a Christian community inside the church, a community which bears whatever cost is necessary to establish the Christian tradition in the soul of every individual member of the community. But it must also see that this interior community is not an exotic community, to be cultivated in a sort of ecclesiastical greenhouse, but that this church community carries the very values and principles which are essential to the creation of civilized life in every sphere of human living.

The church must perpetually remind the state that it exists, as the church itself exists, under the sovereignty of God. It must perpetually remind industry and those who are responsible for the economic system, that its system does not exist for itself or for profit, but, like the church itself, for the well-being of man and the glory of God. It must perpetually remind the school and the laboratory that science exists, not for its own sake, but, like the church, to enable man to serve God. It must proclaim and provide for an education which does not divide men but which unites men, and it must boldly affirm that only a God-centered education can do this. .

In a word, the business of the church is to announce and to build the Kingdom of God—beginning with the Christian community itself, and taking in the whole range and sweep of the secular order. We are at the point, I believe, of discovering profound and imperial values in our Christian faith which both orthodoxy and modernism have allowed to fall into eclipse. Supreme among these values is the fact of the Christian church which divine grace creatively brought into existence long ago in the everlasting glory of a providential conjunction of events, and which remains amongst us as the living and veritable Body of Christ.

Coronation

AMERICA greets both the lesser and the greater Britain on this coronation day with something warmer and more intimate than the customary diplomatic assurances of most distinguished consideration. We are as much embarrassed as any Englishman when sudden emotion overtakes us and we catch ourselves on the brink of a sentimental gush of good feeling. But the emotion is genuine, though its expression may be awkward or inhibited. There are moments when the pose of the detached and critical observer melts in the warmth of feelings that go deeper than words, deeper even than ideas. Unaccustomed as we are to bend the knee in homage, it is perhaps as well that we send our greetings from afar rather than present them in person. But those greetings are none the less cordial, none the less freighted with unlimited good wishes for the prosperity of the British king and the British people.

The coronation ceremonial itself is the kind of event in which an American does not feel quite at home. Some thousands of Americans are witnessing it today but for them it is chiefly a gorgeous and historic spectacle. A few are present as official representatives of their government, conforming so far as they must and as gracefully as they can to sartorial requirements designed to prevent them from appearing too alien to the scene or too much like visiting blackbirds in an assembly of birds of paradise. The heated controversy and the journalistic persiflage evoked by our special ambassador's satin knee-breeches reveal the difficulty under which we Americans labor when we at-

tempt to dress the part in any serious piece of civic pageantry.

The military can deck themselves in gold braid, and even with ostrich feathers, without provoking a smile—perhaps because of a subconscious recognition that the whole military business is so much of an anachronism in this age that no fancifulness of costume can be inappropriate; and the exalted grand potentate and loyal knights of the ancient and sublime order of this-and-that can parade in whatever fantastic finery imagination may suggest and the regulations of the order may prescribe. These are releases for personalities cramped and color-starved by the drab habiliments of daily life. Members of the ritualistic churches delight to see their higher clergy sumptuously and symbolically arrayed, as a visual declaration that their functions have to do with affairs not of this world.

But the business of government, the American insists, is simply the way in which the people take care of their common affairs. Its officers are not high priests of state but delegated agents of the common people. No mystical quality appertains to its operations. Pageantry is therefore as irrelevant to its high occasions as it would be to the meeting of a board of directors. There is even some disposition to jeer at the members of the Supreme Court for seeking to cloak their common humanity in judicial robes. Outside of the courts and the army, special costumes whether decorative or honorific for the agents of government are tabu to the American mind.

But while we have, as though by deliberate intention, abandoned every ancient form that is not entrenched behind a constitutional provision or demonstrably useful under present conditions, our British brothers have, with equal determination, preserved every ancient form that could possibly be preserved. American visitors to England even in normal times, and even casual readers of news dispatches and descriptive books, are well aware of this. The mace lies before the speaker of the House of Commons as the symbol of royal permission for the house to exercise its functions. Speeches from the throne make mention of "*my* army," "*my* navy," "*my* colonies." The elaborate etiquette of the court, the crown and scepter, the very existence of the House of Lords—these and a thousand other things have come down from a time when they meant something very different from anything that they mean now.

And when it comes to an occasion such as the coronation of a sovereign, the records are ransacked to make sure that no ancient bit of symbolism or ceremony is overlooked. The right of carrying the king's spurs is a precious privilege. The Norroy King of Arms and the Garter King of Arms must do their decorative duties, whatever they are, and kneel at their appointed posts. The affair cannot go forward with complete satisfaction to all concerned unless the Rouge Croix Pursuivant performs the gestures that a Rouge Croix Pursuivant performed in the days of the Norman kings.

Americans must be forgiven if a certain degree of amusement is mingled with their bewilderment in the presence of all these elaborate mystifications sedulously preserved and periodically displayed. These things are a heritage from the time when humble subjects really believed that there was "a divinity that doth hedge a king," and when it was fitting that his regalia and entourage should reflect the more than earthly elevation of his status. If they evoke a smile now, it is a friendly one, directed in part toward ourselves. We are merely thinking how foolish a president would feel if he were inaugurated with such accompaniments of antique splendor and were so solemnly invested with the symbols of a power which he could not possibly exercise without precipitating a revolution. And we are wondering whether there is not a shade of pathos, from a king's point of view, in a ceremonial which, on the face of it, seems to place in his hands the power of a twelfth or a sixteenth century monarch, but which in fact makes him a symbol rather than a ruler.

But these are vagrant and perhaps irrelevant thoughts. At least there is in them no intentional *lese majesté*. Doubtless the new king infinitely prefers to be a symbol of the empire's unity, the object of its respect and ultimately of its affection, rather than its ruler. Even under those conditions he has a hard enough task ahead of him. Whether Great Britain remains for an indefinite period a monarchy is not, from the transatlantic point of view, a matter of great importance. But whether it remains a great democracy, as it now is with all its suits and trappings of aristocracy, whether it continues to be a bulwark of liberty in a stormy world swept by tidal waves of tyranny, is of the utmost importance.

For the present it appears that Great Britain is a better democracy under a king than it would be without one. Therefore we salute the king. Let the jeweled crown be placed on his head and the scepter in his hand if his loyal subjects, who are also free citizens, like to have it done that way. Let all the ancient ceremonial be observed as a reminder that, though freedom may be so new a thing in the world that its fate still trembles in the balance, the British struggle for it roots back into a thousand years of history. Let the silver trumpets sound their fanfare. Long live the King!

On Compliments

EDITOR THE CHRISTIAN CENTURY:

SIR: You and I must not pretend that we do not like compliments. When a constant reader tells you that the last number was a masterpiece you go singing through the office. And if anyone should say that in such and such a number Quiz was undoubtedly at the top of his form, then I should lift up my head with pride.

Compliments are pleasant, but they differ one from another. Excessive compliments defeat their own end. Someone tells you this week that your latest number was the very best. But what can he say next week? He may repeat his superlative and so on week by week. By this means there will come to be a steadily mounting series of unreal laudations. It is well in all such matters to beware of comparisons and to shun superlatives.

It has been left to an English writer who has many admirers in America, Mr. Laurence Housman, to develop the interesting thesis that comparisons may be classified according to the nationality of the speaker. Let me quote his words: "The compliments of a Frenchman only strike me

as a polish of words; he is doing the honors of his race courteously to one whose culture he knows to be inferior to his own. The compliments of a German I have not been able to analyze for I have never received any. Compliments coming from the East are beautiful ornaments of speech. . . . The compliments I like best are Irish compliments because it is so impossible to take them seriously; if you do, the Irishman thinks you a fool, which you probably are."

He has a pleasant story of Mr. Bernard Shaw to illustrate the nature of the Irish compliment: "At a lunch I heard the shrill voice of Mr. Shaw saying to Lawrence of Arabia: 'What Housman suffers from is the British public's dislike of intellect.' With joy in my spine I sat up and said:

" 'What's that, Shaw?'

" 'Well,' he replied, 'don't you know it yourself? You've got all Barrie's qualities, but unfortunately you've got intellect as well.' "

Shaw was enjoying himself; but his words did probably imply, as Mr. Housman puts it, that he preferred him as an author to Barrie.

The best compliments come from those who can be trusted to be honest; if necessary, to administer reproof and even to deliver on occasion a knockout blow. When you know that your friend will deal frankly with your work, then you value his praise. "Faithful are the wounds of a friend," we read in Holy Writ. But because his wounds are faithful, the balm of his praise is also faithful. Our danger comes when we keep away from the fearless critic and seek out the admirers, who can always be trusted to supply us with pleasant words. What families does the preacher visit most frequently? What newspapers does the actor think the best? What literary critics know what they are talking about, when an author looks for the reviews of his new book?

But I think you will agree that many lives would have been more effective if there had been given to them at the right time more true compliments. These often come too late. Many a man would have done better work if someone had said to him at the beginning, "That was a fine piece of work of yours; go on with it." Among the most pathetic of all poems is the lyric which Wordsworth wrote in his youth:

> She dwelt among the untrodden ways
> Beside the Springs of Dove,
> A maid whom there were none to praise,
> And very few to love.

None to praise! That is a lot for which we should pity anyone. It need not be the lot of any human being. Let him have just criticism by all means, but always on the understanding that whatever he has which is of good report will be welcomed and praised.

Ever yours in a mood of compassion,

QUINTUS QUIZ.

VERSE

Piecework

A SCARLET thread runs through the black and white
In textile mill and garment factory;
Life blood goes trickling toward a mighty stream.
Must cloth be always marked by human dye,
Life be impoverished that life may be enriched?
Must woof of children's hopes be warped with fear,
Until they see no skies with ships of cloud
And feel no sweet, caressing breeze
Nor gentleness of sun and shade?
They count a week no segment of delight,
But only six times year-long days,
When any upward glance means motion lost,
And half-a-thousand motions mean a cent,
And forty-seven cents a day mean life
In textile mill and garment factory.

ELINOR LENNEN.

There Is a Strangeness

THERE is a strangeness in familiar things,
When sometimes, by dark glimpses, we may view
A street, a well-known face, a tulip's blue,
And over all an alien shadow springs,
A sense of something odd, which never clings,
But leaves us, dazed and startled, gaping through
A window that we neither guessed nor knew
Across a gulf of empty questionings.
Are we as one to whom a lens betrays
The night behind the clouds, the boundless sweep
Of wonder vaulted round an island coast?
And are these gleams of strangeness only rays
From some reality so high and deep
That, like the stars, it blinks and seems a ghost?

STANTON A. COBLENTZ.

Respite

Who hath called us unto his eternal glory.
I Peter 1:10.

IF I have seen fair gardens, beauty drenched,
And felt their wondrous colors dye the soul,
Until all thirst for loveliness was quenched,
And their continued grandeur subtly stole
The power to feel—to love and to enjoy—
If I have sensed a load within the breast,
Of beauty that can tire, numb and cloy,
From Heaven's glory may one not need rest?

A hollyhock beside an old gray wall
Is beautiful in gay simplicity.
Thus might I crave a place, so still, so small,
Where creeps the shade of one green, faithful tree—
A place that holds the glory of one rose,
Or just a leaf that in a shy wind blows.

IDA NORTON MUNSON.

What the Sufferings of Jesus Mean to Me*

By Chiang Kai-shek

A MAN cannot live without religious faith. A revolutionary must have faith in his revolutionary principle, akin to religion, else he can accomplish nothing either great or small. Many persons on meeting trouble fall back and fail because they lack the self-confidence that is based on religious faith.

I have been a follower of Jesus for nearly ten years and make a daily practice of reading the Scriptures for the cultivation of the religious life. The crisis in Sian last winter arose suddenly. Imprisoned in solitude for a week by the rebelling regiment, I read the Bible aloud to my jailers, and found it much more meaningful and delightful than ever before. The greatness of Jesus' overwhelming love encouraged me so that in my conflict with evil I was finally victorious over the demon of hatred. I regained a right spirit; the prayers of many fellow-Christians strengthened me mightily. For this I thanked them on the 27th [General Chiang was released on December 25] and in the presence of my companions gave glory to Jesus. Of his sacred character I cannot tell one part in ten thousand, but today being the anniversary of his death I sincerely relate to my fellow-believers what I have received.

The Seven Words from the Cross

Are not the seven sayings on the cross the last will and testament of Jesus? The first saying is a prayer on behalf of his cruel murderers: "Father, forgive them, for they know not what they do."

I have thought much about the overwhelming love of Jesus. Let the facts in the Sian rebellion serve as illustration. Before I went the second time to Shensi, I had already learned of disaffection among the troops, and many strange rumors reached me saying that plots and revolts of unusual proportions were about to occur. Those around me tried to dissuade me from action and I would fain have followed their advice, but having committed myself to the task of reuniting the nation as my duty, and having the responsibility of personal leadership, I dared not hesitate; this body of mine being consecrated to the People's Party government, still less could I consider personal dangers or security.

Then in my religious faith I remembered how Jesus, going up to Jerusalem for the last time, knowing well that dangers lurked on all sides, majestically rode the colt straight into the city, without thought of escape. How great and strong, how courageous in his sense of right! Who was I to shrink back, with an example like that? Then too, my beloved battalions were like my beloved children: so without further calculation, I lightened equipment, reduced my following, and boldly went into Shensi. Revolt broke out. I had walked into danger. The crisis was upon us and men were terror-struck; but thanks to the earnest prayers of my fellow-believers—I say this fully conscious of my defects—my conscience became clearer, my love became deeper.

Source of Inner Courage

After my capture, some wanted to bind me with demands, others to win me over by flattery, others to frighten me with weapons, others to terrify me with threats of a "people's tribunal." Dangers beyond description surrounded me. But I firmly trusted Jesus Christ while in such a situation, thought of his being under temptation from the devil forty days in the wilderness, of his prayer in solitude in Gethsemane, and of his unjust trial, as an example for myself. Moreover I remembered how my chieftain [Dr. Sun Yat-sen] when kidnapped in London was released through prayer. It all came back to me like a series of pictures, and greatly uplifted my spirits. So I vigorously resisted the rebels and prepared in the Spirit of the Cross to be delivered to what they called a "people's tribunal," to make the final sacrifice, seeking not to falter in my life ideals. Then I felt the peace of God bringing me joy and comfort.

After the mutiny was quelled the rebels, realizing their stupid and destructive tactics, and finding that their acts had brought disgrace to their nation, were filled with shame. Then I remembered Jesus' command to forgive until seventy times seven. I gave them a chance to turn over a new leaf but, recognizing how incomplete was my faith, and how little therefore I was able to influence them spiritually, my heart was cast down. Yet I remember that ever since I have been leader I have always impressed two ideas upon my followers—first, that if in the slightest way I seek my own selfish advantage and not that of my country and people, then anyone is at liberty to regard me as a traitor and kill me; and second, that if any words or acts of mine are insincere, false, vain, or not planned to help the revolution and its principles, then any subordinate may look on me as an enemy and at any time kill me. I mean these two statements most sincerely; they are the product of my religious faith. They are in line with Jesus' spirit of universal love, and with my chieftain's—Sun Yat-sen's—teachings of magnanimous forgiveness. Though Jesus all his life was never free from trouble, his magnificent patience and loving mercy to all never once failed from beginning to end. This is the greatest lesson that has ever come into my life.

Example of Sun Yat-sen

My chieftain was a follower of Jesus Christ, and out of what he got from Jesus came his plans for freeing weak peoples, for bringing happiness to the poor and oppressed. His splendid spirit remains with us, as the radiance of sun and moon. I am one who has given his life to the people's revolution in China, and although at the time I did not

*Address delivered at Nanking, China, on March 26, 1937. See editorial on page 604.

see the religious relevance of my chief's faith, yet my devotion was not different from religion, and was indeed a religious faith. This is why I from beginning to end could become a follower in my chieftain's program for saving his nation and people.

Now I have become a follower of Jesus in his plan for saving the world. So I have come to see yet more that what the revolutionists stand for is belief in human personality, and that whoever on meeting trouble or opposition is unwilling to preserve his life at the expense of injuring personality, is a product of faith. Our lives may be sacrificed, our bodies bound in chains, but faith and spirit can never be crushed; this conviction also is because of a self-confidence born of faith.

In observing Good Friday, the day of Jesus' suffering, I am the more moved to speak of the importance of religious faith as a factor in human life and in the revolution. Because of this, I have spoken as I have in regard to my own individual faith and these recent experiences, not in a boasting way, but as a testimony to the truth.

I wish your honored assembly all success in its deliberations.

Behind the Sit-Down Strike

By James McBride Dabbs

THE first great sit-down strike is over, but none of the questions raised has been answered. True, the court ruled the strike illegal; that was inevitable. But laws are enforced only when backed by public opinion. Doubt of that backing is suggested by the failure of the sheriff to enforce the injunction at Flint. The possible growth of a new right, as yet unrecognized in law, is indicated by Governor Murphy in the statement: "After all, the supreme right is the right of a man to earn his bread by the sweat of his brow. That right takes precedence over property rights, for it is a human right." Let us consider briefly the question of right raised by the action of the sit-down strikers.

Though I am not sure what claim they themselves made—in the main they used the weapon they found without bothering to justify it—the claim usually made for them is that indicated by Governor Murphy, and discussed, briefly, in an editorial in The Christian Century of February 17. This is that a man has a right to make a living, and in a situation like the present, where a man's job is often his only way of making a living, and where other jobs are not generally available, a man has a right to his job. In such a situation the claim to a job cannot reasonably be denied. No society could survive that did not assume the right of its members to make a living. It is true that the sit-down strikers were not fighting immediately for their jobs but for a principle of organization that might insure and improve these jobs in the future. Their method of fighting, however, assumed a present equity in their jobs.

Ownership and Use

But the sit-down strikers claimed more than rights in their jobs; they claimed the right to hold their jobs even though they were not using them. Here they entered upon debatable ground, as we shall see in detail later. Even here, however, if we consider the facts of the situation, we shall see a degree of justification. The claim of the strikers cut across the accepted right to the ownership of physical property. One justification, though not the highest, for the private ownership of property, is that physical life rests upon property. The mechanical and complex modern world has been built, however, not upon this simple idea, but upon the more thoroughgoing idea of a sacred and absolute right in property: my property is mine, to do with as I wish; to use or not to use. As a result, property owners often deliberately keep their goods out of use, off the market, in the hope of making society pay more for them.

Within recent years employers have again and again stopped their machines, closed their plants, and turned their workers adrift, because production no longer paid them. They engaged in sit-down strikes and would not let the machines be used, regardless of society's need for the goods produced by them. They were within the law; the sit-down strikers of Flint were not. But, from the point of view of the physical needs of society, what is the difference? Indeed, from this point of view the sit-down strikers appear in a slightly better light: a thousand employees, for instance, ought to have more right to stop a plant than one employer. Even the thousand, however, are a tiny minority of that segment of society affected by the strike.

In brief, though neither employers nor employees should be praised for such tactics, which amount to a holdup game operated in general against the rest of society, the sit-down strikers were merely playing (beyond the law) the trick their employers had long played (within the law). They were fighting the devil with fire.

The Public Interest

Yet, as I have suggested, it is exceedingly doubtful whether one can find more than a tactical justification for holding a job while refusing to use it. The real justification of ownership is use; and not willful use but use heedful of the public interest. Even our modern law retains some sense of this. A road across private land, for instance, if used by the public sufficiently long becomes in law a public road. A debt or a note which the holder does not attempt to use by collecting becomes after a time invalid. As The Christian Century points out in an editorial of April 7, our growing inheritance taxes are aimed at breaking up fortunes for the public good. Blackstone, so a friend of mine, a lawyer, tells me, states that the right of property was not an original right but was based on need and maintained by use. According to early English law, a swineherd who built a hut in the locality where his herd was feeding owned the hut so long as he used it. When he moved on to another locality, however, the hut then became the property of the one who moved in to use it.

This takes us back to the Middle Ages, when all ownership was clearly related to use; nothing was owned absolutely. The right to private property was not considered a natural but a civil right, determined by civil law, and in the eyes of the law justice was the prime consideration. I quote from a recent article by Ralph Adams Cram: "If a man, in the exercise of those rights over private property guaranteed him by the laws of the state, used this property with the ends of justice in view, his title was clear; otherwise not. The same principle held in the case of power, authority and force. The *use* made of any thing, attribute or function established its validity."

Irresponsible Ownership

Unfortunately, the general movement of law in the modern as distinct from the medieval world has been away from this position. Especially since the beginning of the industrial age, and in our country, not use but exploitation has been the word: exploitation of natural resources, exploitation of labor. Furthermore, with the rise of finance capitalism there has come into existence, through the sale of stocks and bonds, a form of ownership without control entirely foreign to the old belief that ownership depends upon use. Stockholders own corporations but do not usually control them; there is almost complete separation of ownership and use. Thoughtful men are beginning to recognize the evil of such a situation, and to realize that the laborer who makes his living by the running of a machine has a just claim to some ownership in that machine.

This is the claim that the sit-down strikers would have been justified in making, even though it sounds more radical than the claim they actually made. Of course, the claim to the right to hold a job while not using it is in effect a claim to some equity in the machine in the running of which the job consists. The error in the implied claim of the sit-down strikers was, as I have said, the assumption that ownership can be maintained without use. Of course, the strikers would reply that it was only by the stopping of the machines that they could get any attention at all. Possibly so. The action may have been justified tactically, but it cannot be justified philosophically. But neither, of course, can most of the actions of our capitalists be justified philosophically.

The Right to a Creative Job

Our basic trouble lies in the separation of ownership and control. This means in general irresponsible management. Cooperative ownership, in which all workers would have some equity in the machinery, would at least lessen this evil. I am not advocating communism; I am advocating a modification of capitalism that may prevent the coming of communism. Big business, as at present conducted, is driving, even though by way of fascism, toward communism. How cooperative ownership and control should be brought about, I have neither the space nor the knowledge to say; but such an extension of ownership should permit us to preserve to a degree the economic value of size without sacrificing completely the individual laborer to the system and the machine.

It might also be an entering wedge to the attainment of that right which, ideally, belongs to every man: the right to a creative job. I know that a man cannot think much about making a life when he isn't making a living; but it is, to say the least, unfortunate that so few of us, employers or employed, realize the importance of a job that not only yields a living wage but also is a way to live. The recent automobile strike did touch on this aspect of work in raising the question of assembly line speed; the evident desire was to make the job more livable. But no job is finally worthy of a man that does not draw out and develop, not only his body, but also his intelligence, judgment and will. This means that most of our jobs are not worthy of men. How to make them so—at least enough of them to give to the nation the resultant character of responsible freedom—is a problem. Unfortunately, most of us do not even realize that the problem exists.

There is no certainty, of course, that if the workers were part owners of the machines they would make their jobs as richly human as possible, even at the expense of economic loss. They might exploit themselves, as they are now exploited; the economic lure of production and profit might be too strong. But at least they would be doing then what they as part owners partly desired. I feel sure, however, that as part owners they would tend to improve their working conditions and humanize their jobs. That is to say, that growth in legal ownership of the machines would be accompanied by growth in real ownership of the jobs. That job is really a man's own which suits him, which expresses and develops his human aptitudes.

Manhood Requirements

One reason for my belief in improvement by this method is historical. What we have been witnessing since the beginning of the industrial revolution is a decrease on the part of the worker both of legal ownership of the tools and at the same time of real ownership of the job. The craftsman, who owned his tools and whose job was his own—the expression of his body, judgment, will—has been generally displaced by the assembly line worker, who has no equity in the machine and whose job, because of its extreme specialization and standardization, is his own only in that it calls out a limited mechanical skill.

Herein lies the fundamental philosophical weakness of the claim of the sit-down strikers—their jobs were not really their own. They were not really any man's, not proper to a complete human being, therefore not capable of becoming real property. In the last analysis, a man can have a right only to that which is righteous. The typical modern industrial job being mechanical—that is, inhuman, unmoral—a man cannot claim any final right to it. One cannot claim a moral right to an unmoral activity. What the industrial worker should demand of society is a job in the actual doing of which he can be a man. Such a job requires at least some equity in the instruments of production.

All equity gained by the workers will be lost by the present owners. That is as it should be. For the present owners are not generally directors, nor are the directors owners. The owners cannot exercise responsibility; the directors do not have to. Neither group can therefore be men. Under our present system no man is free, however well fed a few men are.

The sit-down strike has raised, for keeps, the question of who owns the machines. It is a pertinent question, an-

swered tentatively by the strikers themselves. A mere tactical move, stumbled upon, the sit-down strike points, ideally, toward a more human system of labor, in which the worker has at least some equity in the tools with which he makes his living and can therefore act with some freedom and not merely as the slave of the machine.

Profits from Blood—How Long?

By Paul Hutchinson

TWO YEARS AGO I began to review for readers of this paper the testimony gathered by the Nye committee in the course of the Senate investigation into the munitions industry. Important results have already begun to develop from the work of that committee. Neutrality legislation of a more inclusive and drastic character than has been adopted by any other nation now stands on the statute books of the United States. As a part of this legislation barriers have been erected against financial operations of the sort which helped to undermine American neutrality twenty years ago. The "M-day" plans of the war department have been dragged into the light, so that informed citizens know that while the army staff preaches the need for adequate defense what it is really planning for is another overseas expeditionary force. The deceptive nature of bills to "take the profits out of war"—like the pending Sheppard-Hill bill—has been made clear and their threat to democratic government is becoming widely understood.

I suppose that it was inevitable that the arms inquiry should branch off into these cognate matters. Certainly they all had a bearing on the future of munitions making. There were, as a matter of fact, many other questions stemming off from consideration of the traffic in arms which the Nye committee might logically and profitably have explored. But one result from these ramifications of the Senate inquiry has been a diverting of public interest from the issue which originally caused the inquiry to be authorized. A great many Americans—including members of Congress—seem to have forgotten what the Senate committee started out to investigate. As I close this series of articles, therefore, it may prove of value if we go back and look at this initial problem once more. Is the private manufacture and sale of arms a menace to world peace and a threat to the integrity of governments and their official servants?

I

What precipitated the Nye inquiry? Beyond question, it was the shock administered to public opinion in the United States by revelation of the existence of the so-called "arms ring" in Europe and the nature of its operations. For years there had been a good deal of bitter comment on the nature of the armament industry in various European countries. Karl Liebknecht revealed the Krupp scandals in the German Reichstag just before the war; radical French deputies made sensational charges regarding the debauchery of the Paris press by French arms manufacturers; a Rumanian staff general committed suicide after the nature of Skoda's operations in Rumania leaked out; a British peace society, the Union for Democratic Control, published its accusing pamphlets, *The Secret International* and *Patriotism, Ltd.;* the commission of the League of Nations published its famous "six indictments" of the private arms industry.

All these attacks had surprisingly little effect in the United States until the spring of 1934 when, in rapid succession, *Fortune* published its famous article, "Arms and the Men," dealing with the European arms firms; the Book of the Month Club distributed to its members the Engelbrecht and Hanighen book, *Merchants of Death;* another publisher caught a rising market with George Seldes' book, *Iron, Blood and Profits;* a newly launched newsreel, the March of Time, took the career of Sir Basil Zaharoff to the screen; the daily press began to scent and exploit a journalistic sensation.

Fortune summarized the issue for the American public in this fashion: "Without a shadow of a doubt there is at the moment in Europe a huge and subversive force that lies behind the arming and counterarming of nations; there are mines, smelters, armament works, holding companies and banks entangled in an international embrace, yet working inevitably for the destruction of such little internationalism as the world has achieved so far. The control of these myriad companies vests, finally, in not more than a handful of men whose power, in some ways, reaches above the power of the state itself." This dollar-a-month magazine went on to give specific details in support of its sweeping charges. Public opinion in this country, dumfounded and outraged by such a description of the European armaments industry, began to ask whether there were American firms engaged in the same sort of war-mongering. It was public demand for an answer to this question which finally reached the floor of the Senate and led to the appointment of the Nye committee.

This is the background against which Senator Nye and his colleagues began their investigation. They had read about firms such as Krupp, Vickers, Schneider-Creusot, Skoda; about individuals such as the de Wendels, Zaharoff, Sir Herbert Lawrence. Could the American munitions industry be at all like that in Europe? Could the men in it engage in transactions of as equivocal a nature? The whole first part of the Senate investigation—the part which is summarized in the pamphlet, *The Arms Inquiry,* published by The Christian Century in 1935—sought the answer to those two questions. And I think that answer may fairly be said in both cases to have turned out to be affirmative. The American arms industry was not as old and not as large as the European arms industry, but in the fields where it operated (notably South America and China) it operated in essentially the same way as European firms. When American arms makers had dealings with Europeans

the two had no difficulty in understanding each other and cooperating.

II

It was this latter phase of the Nye committee testimony which produced an unexpected effect overseas. Investigation of American firms which had had extensive dealings with European munitions makers led to insertion in the inquiry record, and publication by the press, of much correspondence from European arms merchants of an embarrassing nature. So great was the outcry in Liberal and Labor party circles in Great Britain that finally the government was forced to organize a royal commission to inquire into the conduct of the arms trade in that country and to make recommendations for its future control. The commission was so organized and operated under such restrictions that the arms firms knew from the start that they had little to fear from it. Its ultimate recommendation, to continue the private manufacture and sale of arms but under more strict government regulation, was foreshadowed from the hearing's start. Nevertheless, the sittings of the commission did provide an opportunity for English critics of the present system of private arms manufacture to get their case before the public.

British arms manufacturers entered, and left, the sessions of the royal commission in no apologetic spirit. Sir Charles Craven, managing director of Vickers-Armstrong, was not willing to admit that the arms export trade did anything to create a demand for arms. Representatives of the aircraft manufacturers saw themselves as Britain's only effective peace advocates. And the Hon. Sir Herbert Lawrence, chairman of Vickers Ltd., summed up the position of his own firm and of the arms industry as a whole when, on January 8, 1936, he testified: "The question of the manufacture of arms by the state or by private firms has been obscured by a certain amount of prejudice. . . . The prejudice is the expression of an honorable but perhaps mistaken ideal respecting the sanctity of life and the iniquity of war."

It was probably worth all the sittings of the royal commission cost to catch that single crystal-clear glance into the mind of the leading private arms manufacturer of the English-speaking world.

III

But the result of the British hearings which has most importance for the entire world is the publication of the two volumes by Philip Noel-Baker, *The Private Manufacture of Armaments.* The first of these was put out by the Oxford University Press in March this year; the second is promised sometime next fall. In this monumental work Mr. Noel-Baker, member of Parliament, former professor at the University of London, member of the British delegation to the Paris peace conference, assistant to the president of the League of Nations disarmament conference, tells not only the important facts brought out by the British hearings but all that the student of this problem needs to know concerning the operations of the arms makers in every munitions producing country.

The picture, as Mr. Noel-Baker paints it, has a ghastly similarity the world around. Everywhere the drive for profits involves the arms makers in bribery, in dealings with government officials which would be ruled out as unethical if proposed in connection with other enterprises, in the arming of potential enemies, in the evasion of such disarmament provisions as have been enacted and in determined opposition to pending disarmament efforts, in creating war scares and competitive armament races, in the corruption of the press and in the creation or encouragement of "patriotic" organizations which work as unremittingly for larger arms programs as they do against all peace proposals.

The conclusion to which Mr. Noel-Baker comes is unequivocal: the arms industry must be nationalized. Evils there may be in a nationalized arms business, but these evils are far smaller, far less likely to breed wars, than those inherent in the industry while it is being conducted to swell private profits. "The private manufacturers," this British student of the problem concedes, "are not primarily to blame for the results of the system they are called upon to work. The blame must go where it belongs—to the governments who keep the system in existence and who encourage the private manufacturers to expand their business by all the means within their power." Since the blame thus rests on the governments, the responsibility is also theirs to place this industry in a position where the drive to expand will disappear. The only way to gain that end, Mr. Noel-Baker contends, is to nationalize.

IV

Powerful as is the Noel-Baker book, it makes melancholy reading just now. Its demonstration—and I believe that any unprejudiced reader will agree that it *is* a demonstration—of the war-making character of an arms race comes at a time when the author's own nation has embarked on the largest armament program in its history. All the other nations of Europe are increasing their armaments in an equally frenzied manner. In Asia, Japan staggers under an unprecedented arms budget. In America, the United States adopts a billion dollar "defense" budget. The disarmament conference is dead; the League of Nations—Mr. Noel-Baker's hope—is moribund.

In the Spanish civil war, gun running has reached a new high. An article by John Gunther in the current (May 1) number of the *Saturday Evening Post* shows how the arms makers of Germany are again playing the old game of arming nations which may presently be shooting down German boys. Yet such added examples of the insanity of leaving arms production in the hands of private profit seekers are paralleled by the announcement that the nations mean to force their arms firms to even greater expansion, while shares in munition firms and in their essential raw materials are booming on the stock exchanges of the world.

There is, in fact, only one bright spot on the world's arms map. In France, the government has just announced nationalization of the great Schneider-Creusot works, thus swinging at least one of the major munitions companies out of the miserable orbit of the competitive export business. Doubt persists as to how far the Blum cabinet means to go in enforcing its nationalizing order; there are skeptics both inside and outside France who insist that the decree is only a verbal sop thrown to M. Blum's radical followers and that he has no intention of interfering with Schneider-

Creusot's former export business in southeast Europe and the Near East. But it is at least a fact that France, as precariously situated as any nation, has decreed the nationalization of an important part of this traffic without adding to the French sense of insecurity.

V

Realism, nevertheless, requires acknowledgment that the experience of the past six months (since the Nye committee ended its labors and Mr. Noel-Baker finished writing his book) has served to disclose the shortcomings of a nationalized arms industry as a peace safeguard. The arms industry in Soviet Russia is, of course, completely nationalized; in Germany and in Italy it is virtually so. Yet these governments are proving quite as ready as private firms to arm other countries which they believe may prove useful in the future pursuit of their political aims. The fighting in Spain is frequently spoken of as a rehearsal for a later general war; may it not also be a rehearsal of the part which nationalized munitions factories may play in precipitating such a war?

This much at least, it seems to me, recent experience should teach us all: there is no easy answer to the problem of the munitions industry, and there is no complete guarantee against the mischief-making potentialities of that industry, no matter how it is organized. Governments which, for the sake of devious political ends, are willing to export arms from government-controlled factories may foment trouble quite as successfully as private manufacturers who do their exporting for the sake of increased dividends. Personally, I agree with the majority of the Nye committee and with Mr. Noel-Baker that in the long run less trouble is likely to be caused by a nationalized industry than by one controlled by gentlemen who insist that their first responsibility is to the purses of their stockholders. But I would see in nationalization of the arms business in every arms producing nation (there are less than a dozen which really count) only a first step toward ending the war threat which comes from this source.

Just the same, even those who do not agree that the munitions business should be lifted out of the competitive profit-seeking scramble into government hands need to be reminded that both the minority of the Nye committee and the British royal commission declared that a far more strict control over private firms is needed. And the arresting fact in this connection is that, so far, nothing has been done to set up stricter controls of any kind in time of peace, while the sort of profit-control to operate in time of war which is being proposed in the United States is an easily demonstrable piece of fakery. It is in time of peace that the competitive arms traffic operates to bring on wars. This traffic is no more under control today than it was when the revelations of three years ago filled the public mind with horror.

VI

What, then, is the conclusion of the whole matter? Of course there is no conclusion; in dealing with the traffic in arms the world confronts an infinitely complicated problem, sure to continue to be a cause of violent controversy for years to come, and beyond complete solution so long as war itself continues. But out of all the investigating and discussing which has gone on since 1934 two fundamental facts should be kept clearly in view.

First, there is the fact that *experience* has caused men intimately related to problems of government to regard a competitive private arms industry as one clearly discernible source of war. Thus Lord Grey of Fallodon, Britain's foreign secretary when the catastrophe of 1914 occurred, writes in his autobiography: "The moral is obvious; it is that great armaments lead inevitably to war. . . . The increase of armaments that is intended in each nation to produce consciousness of strength, and a sense of security, does not produce these effects. On the contrary, it produces a consciousness of the strength of other nations and a sense of fear. . . . The enormous growth of armaments in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable."

And if Lord Grey could say that about the last great war, Winston Churchill can say this about the one which many believe lies ahead: "I cannot believe that after armaments of all countries have reached a towering height they will settle down and continue at a hideous level far above the present level—already crushing—and that that will be for many years a normal feature of the world routine. . . . Europe is approaching a crisis. . . . Either there will be a melting of hearts and a joining of hands between great nations . . . or there will be an explosion and a catastrophe, the course of which no imagination can measure and no human eye can see." Mr. Churchill uttered that warning in the House of Commons on April 23, 1936.

And the second fact which must not be obscured is the *economic compulsion* toward trouble-making inherent in a profit-seeking private industry in arms. After all, the clearest view of this business afforded by the investigations of recent years remains that sentence in a letter from an American arms salesman operating in South America: "We certainly are in one hell of a business, where a fellow has to wish for trouble so as to make a living." When men in any nation are seeking wealth from the rise in value of munitions shares, the situation simply is not healthy or safe. The moral load imposed on the private owners of the arms industry in a profit-seeking order is far too heavy for frail humanity to bear.

But if these things are so—and I believe that an overwhelming majority of those who study the record of the Senate arms inquiry or who read Mr. Noel-Baker's book will agree that they are so—then the question becomes inescapable: What is to be done? Shall we, in the absence of a completely satisfactory solution for the entire problem, throw up our hands and do nothing? That is what we are in danger of doing. Meanwhile the nation rushes ahead into an unprecedented expansion program for army, navy and air force. Is this program to be left at the mercy of the lobbyist, of the stock market, or of self-interest in other guises? As long as the manufacture of war materials remains in private hands and is a means to private fortune, just so long these forces will continue to exert their dangerous power.

How long will those who finally pay for these arms profits with their blood permit this sort of traffic to continue? It is this question which the Senate investigation in this country has left on the conscience of the thoughtful American citizen.

Chances the Movies Are Missing

By Fred Eastman

THE American motion picture industry controls one of the most powerful social forces in modern times. Yet it is making only partial use of it. It concentrates its efforts on pictures for entertainment. It limits its product, with very few exceptions, to theaters. This article is written to propose for the industry's consideration and the public's a vast extension of motion picture facilities in the nontheatrical field.

Consider the suggestion in the form of two contrasting pictures. The first depicts the industry's potential outreach and influence; the second shows its present situation.

First, consider the motion picture industry *as it might be*. It might still be furnishing our theaters with entertainment films, but extending its services in addition to an enormous nontheatrical field at present almost untouched. There are more than 300,000 schools, colleges and churches in this country, together with other thousands of civic organizations. They are making an uphill fight to serve burdened humanity in some constructive way. Their methods are antiquated. They need the powerful aid of motion pictures. Not entertainment films, competing with local exhibitors, but one- and two-reel films skillfully made and depicting the kind of activities in which they are peculiarly interested—films of travel, natural history, the sciences, the industries, Red Cross, reforestation, flood control, hospitals, experimental laboratories, neighborhood houses, settlements, folk games and customs, and a hundred other such subjects.

Movie Potentialities in a Typical Community

To make this picture more specific in detail, consider what such a service would mean to a typical community of, say, five thousand population. The town would still have its two theaters where entertainment pictures would prevail. One of these theaters might well concentrate on family pictures, the other on more serious films for adult audiences—pictures like "Dodsworth," "The Good Earth," "Lost Horizon," "Winterset," and so on. But the pictures in these two theaters would be only a part of what the motion picture industry would furnish to this community.

In the high schools—which, by the way, have instituted courses in motion picture appreciation—there are classes in natural history, botany, geography, civics, English, physics and chemistry. Once a week the industry would furnish each of these classes with a one- or two-reel picture, probably on sixteen millimeter film, pertinent to its work. On Sunday evenings the six churches of the community would be featuring twenty-minute films of special value for religious education, community welfare, mission study and the like. These would not be sectarian films but broadly human ones which would represent a common denominator of church interest.

This community also has a woman's club, a Y.M. and Y.W.C.A., a Red Cross branch, and at least half a dozen other fraternal and civic organizations. Each is the local chapter of a national or international organization. Each has its own characteristic work. Each can and would make frequent use of short pictures illustrative of its work throughout the world. Such pictures would in no way compete with the narrative and entertainment films in the theaters. They would simply help to increase interest in the organization's own program.

"Just a Bunch of Entertainers"

That is the community motion picture program that might be. Now look at it *as it is*. In Hollywood some months ago a motion picture executive said to me: "The trouble with you, Eastman, is that you are always writing as if the producers were educators. Get that idea out of your head. We are just a bunch of entertainers trying to make some money." Certainly the producers are entertainers—but they are more than that. They are making about 500 feature length pictures this year. They are distributing these through 16,000 theaters in the United States. To these theaters every week come 88,000,000 people. Of these about 33 million are under twenty-one years of age, and 13 million or more are under fourteen years. The weekly attendance upon America's motion picture theaters is thus more than three times the combined attendance upon all the churches—Catholic, Protestant and Jewish. It is more than three times the enrolment in our public schools and colleges. More people will see the next picture of any popular motion picture star than have seen a stage production of Hamlet in the three hundred years since Hamlet was written.

All this may seem only a cause of pride. Certainly no other industry has ever grown so rapidly or been rewarded with such widespread popular support. But is it not pertinent to ask: What effects have these pictures had upon the public mind and character? What accounting can the producers and the industry make of their trusteeship over the most powerful instrument yet discovered for influencing the imaginations and emotions of human beings?

Monopoly's Responsibility to Society

The various scientific studies which have been made concerning the social effects of pictures have agreed upon this: the movies today are profoundly influencing the behavior, the ideals, the mental health and the social outlook of our generation. We really have two educational systems in America—the public school system and the movies. They are frequently in conflict. They have upheld different standards of life, different values. Time was when, throughout the English-speaking world, our cultural patterns had a common basis in the Bible and in Shakespeare. Today the common basis is in the pictures starring Clark Gable, Myrna Loy, Robert Taylor and Jean Harlow. Everyone knows these characters; most of the characters in the Bible and Shakespeare are forgotten. Granted that an increasing proportion of the movies' influence, especially during the past two years, has been constructive, is there not still a large amount of it which must be set down as a cultural liability rather than as an asset to the public?

Still another question must be faced. Having a virtual

monopoly on the facilities for production and distribution of motion pictures, is the industry serving the public adequately when it limits its product so exclusively to entertainment pictures designed for theaters only? Schools, churches, clubs and civic associations find it next to impossible to secure films relating to their own work. Practically every company which has been organized to serve one of these agencies has found itself confronted with the industry's monopoly. Hollywood has the materials, the equipment, the technicians, the directors, the artists and the distributing facilities all under its own control. Against that monopoly the small independent producers of nontheatrical films have broken themselves. The public is deprived of educational and other nontheatrical films because the industry has concentrated all its facilities and efforts on entertainment films for theaters.

There we have the two pictures. The first would require for realization, of course, a complete remotivation of the industry's production function and a reorganization of its distribution facilities. It would probably mean that the producers would convert some of their studios into specialized production centers for the various kinds of nontheatrical pictures described above. The distributors might need to help provide the projector equipment for many a local nontheatrical exhibition center. They would certainly need to engage a different breed of salesmen, men who speak some language besides "smash hits" and "box office sockos."

Just how profitable this nontheatrical field would be can be determined only by venturing into it. Will it seem ungracious to remind the industry that only a few years ago, when many of us were pleading for a higher quality of motion picture entertainment, its spokesmen were saying that such literary classics as *David Copperfield* and *The Tale of Two Cities* wouldn't pay; that the public didn't want such stuff? It wanted only sex and crime. But now that the industry is giving us some of these better stories, their box office record is most reassuring. In fact, the list of best paying pictures is almost identical with the list of the best in quality. But even if this nontheatrical field should prove poor in profits at first, cannot the industry perceive a responsibility for cultivating it?

Ultimately it may boil down to this: smaller profits and larger public service. Is that such a bad prospect? "Just a bunch of entertainers trying to make money"—or community builders?

BOOKS

Dreyfus, Legend and Symbol

THE DREYFUS CASE. *By the man, Alfred Dreyfus, and his son, Pierre Dreyfus. Translated and edited by Donald C. McKay. Yale University Press, $3.75.*

ZOLA AND THE DREYFUS CASE, HIS DEFENSE OF LIBERTY AND ITS ENDURING SIGNIFICANCE. *By Lee M. Friedman. Beacon Press, $2.00.*

TO THE present generation, Dreyfus is a legend rather than an individual. To his own, he was an issue, an *affaire*, the symbol of a struggle which shook the French ship of state from stem to stern and which the kaiser's foreign office hoped might wreck it. The Dreyfus affair was, technically and legally, the trial, conviction and punishment of a French army officer on the charge of selling military secrets to the German government and the subsequent reopening of the case, his retrial, reconviction and immediate pardon, and later still another reopening and review, the complete vindication of the accused and the disclosure of the sinister forces which had been allied against him. All this took twelve years. Since Dreyfus was a Jew, the case took on the character of an anti-semitic frenzy on one side and a campaign for even-handed justice on the other. But the roots of the conflict went much deeper than that.

In the France of the eighteen-nineties, as in the Germany of the nineteen-thirties, the Jews were the whipping-boys of those whose policy was to inflame popular passion for political ends. Mr. Friedman says: "There is a familiar echo to the propaganda spread by the clerics of France, 'Jews and Protestantism, the Jewish-Protestant Monster,' to rally the people of France to defend the nation from the inroads of alien doctrines and enemies. Military fascists united to seize the government and crush all rivals within the nation, and dreamed of a totalitarian state and world power." Professor McKay, of Harvard's department of history, in his introduction to the book by Dreyfus and his son, confirms Mr. Friedman's interpretation. McKay says: "The arrest of Captain Dreyfus, a Jew, followed in the wake of a wave of anti-semitism which had swept over France during the previous decade. This movement had affected monarchist and clerical circles above all, and it was these groups which continued to dominate the army, giving it the character of a caste. . . . The defenders of Dreyfus . . . were united in their attachment to the republic, and were determined to resist all efforts of its foes to undermine it. Imbued with the democratic and individualistic philosophy of the revolution, they had resolved the eternal problem of the antithesis of individual and society in favor of the former: no society worthy of the name could, in their view, be erected on any base save that of justice for the individual. The struggle between two social ideals soon grew to such magnitude that the figure of Dreyfus receded into the background. The affair was only the beginning of a prolonged conflict in which the church and the monarchists presently went down to resounding defeat, culminating in the separation of church and state in 1905. The Dreyfus case thus came to have an ideal value: it served as a catalytic agent, so to speak, to precipitate a struggle between two social philosophies."

This being true—as it unquestionably is—the Dreyfus case, in this larger sense, is an even more living issue today, when the battle lines are drawn between the defenders of human rights and the promoters of regimentation and social integration by edict and force, than it was when Dreyfus himself was still alive.

Mr. McKay's book includes a detailed account of the first five years of the case by Pierre Dreyfus, beginning with the victim's arrest in 1894; the memoirs of Captain Dreyfus covering the period (1899-1906) from the end of his *Five Years of My Life* to his final vindication and restoration to rank and honors; many letters which passed between Captain and Mrs. Dreyfus during his confinement at Devil's Island; and letters received by them from many distinguished persons during the trials. Much of this material has not hitherto been published. It supplies documentation of a case which has not

only historical and humanitarian interest but profound present significance.

Mr. Friedman, the scholarly author of *Early American Jews* and *Robert Grosseteste and the Jews,* has been a student of "l'affaire Dreyfus" from its beginning. In this brief summary and interpretation of it, his interest is chiefly in the part played by the novelist Emile Zola, to whose self-sacrificing efforts it was chiefly due that the friends of liberty rallied to the fight and ultimately won it. There is nothing finer in literary history than the way in which this successful and honored man of letters, old and rich and ready to retire to a niche in the French Academy, leaped into the fray in utter disregard of the wounds he must have known he would receive. The fight made him an exile, cost him his fortune and brought upon him the hatred and the insults of a great part of "respectable" France. He died, still despised, in 1902, while Dreyfus was still under condemnation as "guilty of treason with extenuating circumstances" and at liberty under pardon. In 1908 his ashes were transferred to the Pantheon; his public vindication had come two years after that of Dreyfus. Mr. Friedman's book is enriched with facsimiles of many rare documents and contemporary broadsides and cartoons.

Germany's part in the incident is interesting. Dreyfus was accused of being a spy in the pay of the German ambassador at Paris. The ambassador reported to his foreign office that he knew absolutely nothing of Dreyfus and that the alleged document which he was supposed to have written "never existed at the embassy." His instructions from the foreign office, backed by the kaiser and the chancellor, were to let things take their course. From the German foreign office came this Macchiavellian word: "The best thing would be to have the affair continue its course, disrupt the army and shock Europe."

And, coming down to date, it is not without significance that it was under Zola's influence, when the Dreyfus affair was convulsing France and shocking Europe, that Leon Blum, then a budding writer, first began to take an interest in politics. M. Blum is now premier of France, looking across the Rhine toward a Germany again bent upon shocking Europe, and wondering how he may organize the liberal forces of France to frustrate the present campaign of the same allied militarist-monarchist-clerical elements which, forty years ago, made the keeping of an innocent man on Devil's Island the keystone in their hoped-for arch of victory.

W. E. Garrison.

A Tory Bishop in America

The Life and Letters of Charles Inglis: *His ministry in America and Consecration as First Colonial Bishop, from 1759 to 1787. By John Wolfe Lydekker. The Macmillan Company, $3.75.*

THAT INGLIS was a great man nobody could seriously maintain. That he was a conscientious and devoted minister of Christ, first as missionary of the Society for the Propagation of the Gospel in Delaware, then as assistant and later rector of Trinity Church, New York, stands abundantly clear from the records. His convictions were intense and often belligerently stated (he was an Irishman by birth); his sense of responsibility, keen; his interests, diverse and intelligent; his judgment on American conditions, highly valued by the S.P.G. To the work of that society, to the thorny question of an episcopate for the colonial churches, to missions among the Mohawks, to the sad plight of the loyalist clergy, maligned and ostracized, he gave the best that was in him.

Inglis' life and letters constitute an intimate revelation of the mind of a Tory parson in the tense days of our American revolution; and herein lies perhaps the chief value of the book. Like his friends and fellow controversialists, Chandler, Seabury and Beach, Inglis was convinced that the spirit of independence was a flame kindled by selfish demagogues and fanned by religious fanatics determined to cripple, if they could not destroy, the Anglican Church in the colonies. His Toryism, like theirs, sprang from the intensity of his devotion to the Church of England. That separation would be followed speedily by anarchy and dissolution, he seems firmly to have believed. To patriots and to opponents of episcopacy Inglis would concede neither honesty of motive nor ability in argument. In quitting the satanic scene with the British army evacuating New York, he was but acting in accordance with his convictions.

The archivist of the S.P.G. has made full use of Inglis' correspondence with the society and of letters in the collections of the New York Historical Society. Himself the descendent of a Tory minister of the Dutch Church who left New York with the British, Mr. Lydekker rather fails to understand the American attitude during the Revolution. No better does he grasp the true inwardness of the controversy over the colonial episcopate. We read of the protest filed by Gwatkin and Henley against a memorial of the Virginia clergy requesting a bishop; but we are not told that these two reverend gentlemen were thanked by the Virginia legislature for their protest. However, even though an American reader will likely find himself out of sympathy with its political outlook, he is pretty certain to find the book most enlightening as to the tensions in a stormy period of our history.

P. V. Norwood.

The Catholic Church in the Making

The Pastoral Epistles. *By E. F. Scott. Harper & Brothers, $3.50.*

WHETHER one's primary interest, so far as the New Testament is concerned, be in literary problems or in the history of the early church and the development of its religious life and thought, the letters to Timothy and Titus are certain to be regarded as among the most fascinating and important books in the canon. They bristle with problems. Did Paul write them? If he did not, as is now all but universally acknowledged, do they have a genuine Pauline basis? Do they, perhaps, incorporate authentic Pauline fragments? When were they written? If between 100 and 150, as is now generally believed, do they fall nearer the earlier or the later date? Why does the first known list of Paul's letters—that of Marcion, the heretic, about 140 A.D.—not contain these epistles? Was it because Marcion did not like them (as he certainly would not), or was it because he did not know them? Could they, indeed, have been written in part to answer Marcion in the very name which Marcion revered—to give Paul, as it were, the opportunity of disclaiming, as explicitly as possible in view of the known fact that he antedated Marcion by ninety years, the homage and support of his self-appointed defender? What were the heresies the Pastorals are combating—regardless of whether Marcionism is one of them? Here are only a few of the interesting questions which these letters suggest.

Dr. Scott answers by assigning the letters to the early years of the first quarter of the second century. They were written, therefore, without any reference to Marcionism. They are regarded as the work not of Paul himself but of an admirer of Paul working with fragments of genuine correspondence between the apostle and his assistants, Timothy and Titus. The heresy at which the letters are principally aimed is iden-

tified with the "heresy denounced in Colossians, in which Jewish and heathen elements are likewise mingled." Their chief historical value is found in the light they undoubtedly throw upon the "time when the catholic church was in process of formation," as to doctrines and ecclesiastical practice and organization. On the basis of this understanding of the character of the Pastorals the writer makes his paragraph by paragraph comment upon the text of the epistles. Dr. Scott's general position is the usual one, and it does not appear that his study makes any important contribution to the understanding of the letters, however valuable it may be in making available in clear, brief form orthodox critical opinion as to their character and meaning.

Among a number of things in the book which surprised this reader was Dr. Scott's resting the case against the authenticity of the Pastoral epistles largely upon the impossibility of fitting the autobiographical references in the letters into the scheme of Paul's life presented in Acts. Whatever reliance one may be disposed to place upon the accuracy of Acts, surely no case can be made for its completeness—which makes the argument that Paul could not have had opportunity or occasion to do this or that or to go here or there exceedingly precarious. The real case against the authenticity of the three letters seems to me to rest upon internal considerations to which Dr. Scott assigns only subordinate importance. He goes so far as to say, in fact, that "we know too little of Paul or of the church of his time to say of any writing ascribed to him that by intrinsic signs it cannot be his work." Does this mean that Dr. Scott would be unwilling to deny Hebrews also to Paul on purely internal grounds?

The book is the twelfth volume in the Moffatt New Testament Commentary—so called because it is based upon the Moffatt translation and because Dr. Moffatt is the editor of the series.

JOHN KNOX.

Books in Brief

OUR PERENNIAL BIBLE. *By Helen Nicolay. D. Appleton-Century Company, $2.50.*

With years of experience in teaching in a church school, a thorough appreciation of the indispensable values of biblical literature, and a good knowledge of the enrichment which critical scholarship has brought to the understanding of it, the author presents the facts which intelligent people ought to know about the Bible, sets it against its historical background, shows the sweep of its developing religious and ethical ideas, and makes it a living and lovable book.

THE FUNERAL MESSAGE. *By Earl Daniels. Cokesbury Press, $1.00.*

These lectures by a wise and successful pastor discuss the function of the minister in ministering to the bereaved, and especially the message which he may properly and profitably address to them in the funeral discourse. It is a delicate situation, with large possibilities for good and ill. This book gives real help to those who would utilize that opportunity with tact and discretion so as to give both comfort and understanding and a reinforcement of faith to those who stand most in need of it.

ANGELS IN UNDRESS. *By Mark Benney. Random House, $2.50.*

First published in England as *Low Company,* this book was a tremendous success. The original title was better. The low company is more in evidence than the angels. And yet, one must not be too sure. A young man who can write such a record as this of an unbelievably sordid childhood, an early initiation into theft and vice, and a criminal career interrupted by stretches of imprisonment, is a good deal more than a criminal. He was a burglar, but never a very good one. In the end he undergoes a sort of conversion—to "Spinoza's God." And somewhere along the way he picked up an amazing ability both to think and to write. It is one of the most striking and instructive of all autobiographies from the underworld.

THE GREAT POETS AND THE MEANING OF LIFE. *By Charles A. Dinsmore. Houghton Mifflin Company, $2.75.*

Professor Dinsmore has written much, and wisely, upon Dante and upon the English Bible as literature. Now, in the ripeness of his seventy-seven years, he surveys the whole field, from Homer to Shakespeare, to find and state the highest meanings of life that the greatest poets have embodied in their noblest works. Only the mountain peaks are touched—Homer, Aeschylus, Lucretius, Virgil, Dante and Shakespeare. Lucretius is a pleasing surprise. He is a Saul among the prophets. It shows both tolerance and insight to discern spiritual values in him. The closing chapters are on "Religion as Poetry" and "What Is Common to All." This is a book that leaves a good taste in the mouth and high thoughts in the mind.

NO PASARAN (THEY SHALL NOT PASS), A STORY OF THE BATTLE OF MADRID. *By Upton Sinclair. Author, Station A, Pasadena, Calif., 25 cents.*

This is frankly propaganda fiction, written to stimulate sympathy with the Spanish loyalists and published in cheap form to secure a wide audience. Always a writer with a crusading purpose, Mr. Sinclair is also a skilled novelist. When he writes a story, it is a story as well as a pamphlet. This one deals chiefly with the experiences of a group of American volunteers in the defense of Madrid.

THE ADVENTURES OF PETER WHIFFEN. *By Enid L. Meadowcroft. Thomas Y. Crowell Company, $1.50.*

Clever, imaginative and humorous. The narrator of the wanderings and fortunes of the gentle Peter and his elderly friend Mr. Duckit is unhampered by considerations of plausibility, but the children will not mind that. For ages eight to twelve.

BLUE NETS AND RED SAILS. *By Helen B. Preston. Longmans, Green & Company, $1.00.*

A story of boys in a Breton village and among the fishermen. Well illustrated in color by Margaret Temple Braley. Ages eight to ten.

DOG DAYS. *By Florence Trullinger and Doris Day. Thomas Y. Crowell Company, $1.50.*

The story, a nice enough story but slight, concerns a wire-haired terrier and a Scotty, but the bulk of the book is made up of very fine photographs of the dogs. The text will please children of about ten; the pictures will please anybody.

Books Received

A Cardinal of the Medici. By Mrs. Hicks Beach. Macmillan, $3.00. (To be reviewed.)

Listeners' Music. By Leland Hall. Harcourt, $2.00.

Neutrality for the United States. By Edwin Borchard and William P. Lage. Yale, $3.00. (To be reviewed.)

A Home in the Country. By Frederic F. Van de Water. Reynal & Hitchcock, $2.00. "An adventure in serenity." The author tells how he and his wife escaped from the routine and bondage of the city, bought a farm in Vermont, cultivated peace and other simple crops, and were happy ever after. One gathers that they were financially reinforced by income from other than farm sources—perhaps from the abandoned city. Charmingly written.

Has the Christian Church a Future? By S. Tetley. Williams and Norgate, London. Thomas F. Kyle, 41 Union Square, New York, $2.50. The vicar of Wortley de Leeds answers with a modest but confident affirmative. He cogently criticizes secularism, Roman Catholicism, behaviorism, bolshevism, original sin, and worldly churchmanship. He believes in a Christian social ethics, science, critical thought, and the saving power of an orthodoxy that consists in becoming Christlike and Godlike.

Flood-Light on Europe: A Guide to the Next War. By Felix Wittmer. Scribners, $3.75. (To be reviewed.)

The Derelict Saint and Other Sermons. By Willard M. Wickizer. Bethany Press, $1.00.

Claude Kitchin and the Wilson War Policies. By Alex Mathews Arnett. Little, Brown & Co., $3.00. (To be reviewed.)

Except Ye Repent. By Harry A. Ironside. American Tract Society, $1.50. Won a $1,000 prize from the society which publishes it.

The Triune God. By C. Norman Bartlett. American Tract Society, $1.50. "Why God must be more than one person to be God at all."

The Heart of the Christian Faith. By Francis Shunk Downs. American Tract Society, $1.50. Fundamentalist doctrine, clearly and concisely stated.

Idolatry in America. By James W. Johnson. Revell, 75 cents. A short, sharp criticism of our secularized and sinful world, which can be saved from disaster only by "obedience to God."

The Four Gospels in One Made Plain. By Charles E. Ebersol. Revell, $1.50. A weaving of the four Gospels into one continuous narrative. The translation is new, somewhat free, sometimes a paraphrase, and gives no evidence of being based on profound or original study of the Greek text.

Thank You, America! By Lucia Trent and Ralph Cheyney. Suttonhouse, Ltd., Los Angeles. New verse by two poets whose keen perception of contemporary social realities and sensitive social conscience are matched by strong imagination and competent literary craftsmanship.

My Way of Faith. By M. D. Petre. Dutton, $3.00. (To be reviewed.)

Colored Light, The Story of the Influence of Columbia Theological Seminary, 1828-1936. By Louis C. La Motte. Presbyterian Committee of Publication, Richmond, Va., $2.50. The history of the Presbyterian seminary at Columbia, S. C., through more than a century. An important chapter in American church history.

American Political and Social History. By Harold U. Faulkner. F. S. Crofts & Co., $5.00. (To be reviewed.)

CORRESPONDENCE

The Unitarian Election

EDITOR THE CHRISTIAN CENTURY:

SIR: It would be difficult to find, in all the editorials I have read during the thirteen years that I have been a subscriber and reader of The Christian Century, an editorial more completely erroneous than that headed "Unitarians Raise Heresy Alarm" in the issue of April 28. I am almost powerless to comprehend it without attributing to The Christian Century, quite against my desire, a definite animus toward a nonevangelical body. I say "almost" because of a possibility, which my loyalty to The Christian Century prompts me to elevate to a probability, that the writer simply let his dramatic imagination run away with him!

There is not the slightest justification for saying that Dr. Joy's candidacy savors of a heresy trial. Neither in Dr. Joy's original announcement of his platform, nor in any statement subsequently issued by the committee supporting his candidacy, has there been the remotest suggestion of anything resembling a heresy trial. No such terms as "tainted with humanist heresy," or "keep Unitarians safe for theism," or "keep heresy out of office" have ever been used by Dr. Joy's supporters.

Among several planks in Dr. Joy's platform, to be sure, is one having to do with Dr. Eliot's humanism. No question is raised as to the right of Dr. Eliot or any other Unitarian minister or any layman, to hold humanist views. There is only the practical question, to put it in Dr. Joy's own words, as to "whether the time has come when the Unitarian fellowship wishes to be represented by a president whose religious views seem to be at variance with those held by the vast majority of our people." The writer of the editorial knows full well that the head of a denomination acts not merely in an executive or administrative, but in a spiritual capacity.

Had your editorial suggested that this plank in Dr. Joy's platform was an unfortunate and injudicious one, one might agree or disagree. But the editorial as it stands forces us strenuously to protest. You have made an attack on the reputation of our Unitarian churches for which you should apologize.

Montclair, N. J. NORMAN D. FLETCHER.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Unitarians Raise Heresy Alarm," suggests comment. Perhaps the Unitarians should do a little heresy alarming. The control of the American Unitarian Association is, I take it, the real objective of the opposing parties, on the theory that as the A.U.A. goes so go the individual churches. Now, heresy or no heresy, it is probable that most of the invested funds from which the A.U.A. derives its income were given to its care by what are commonly called theists. That is they were, I presume, without a single exception people who at least by their church membership indicated their belief in God. Therefore it would appear that a theist candidate for the presidency in the person of Dr. Charles R. Joy was logical and, assuming for the moment that Dr. Eliot is a humanist, that is a non-believer in God as commonly understood by Unitarians of the school from which came the donors to the A.U.A., that Dr. Joy is also quite right in raising the cry against what is called heresy. . . .

The matter is parallel to the Andover-Harvard case. Harvard received over a million dollars from Andover when that old institution decided to close its doors and wind up its affairs. How Harvard ever thought it could retain that money once Andover's alumni discovered what had happened, is a mystery. It came from people who left it for the distinct purpose of carrying on the Andover theological tradition which was what we call orthodoxy, and Harvard is not orthodox. The courts sustained the objection of the Andover alumni and the money was transferred to Newton, and Andover-Newton established—the proper result so far as using the money in conformity with the intent of the donors.

Prospect Harbor, Me. PATRICK STEPHENS.

Puerto Rico—An Administrative View

EDITOR THE CHRISTIAN CENTURY:

SIR: Your suggestion, advanced editorially April 7, that a thorough investigation be made of the background of Nationalist riots down here is a very good one. Unfortunately it seems that it is very hard to obtain an investigation that will vindicate a public official of the type of Governor Blanton Winship. Those measures are more often fostered for the benefit of sensation lovers.

I think that your editorial writer has taken an extreme view of the local situation that is not completely justified by the facts. You give the impression that Puerto Rico is an armed camp and that the Nationalists are being suppressed by force of arms. That is definitely not true. We freely admit that there has been trouble. But it requires a very active imagination to compare the recent Ponce incident with the Amritsar affair. In Ponce police ordered paraders to disperse. The paraders fired point blank killing one policeman and injuring others. The police opened fire in self-defense.

It is not the American government that is fed up with the Nationalists but the Puerto Rican populace. Most Puerto Ricans complain that Uncle Sam is too lenient with the island's bad boys. Just this week 1,200 of those Puerto Ricans gave a testimonial dinner to Senate President Martinez Nadal and made the affair a resounding tribute to Americanization. There never was a bigger political gathering in the island and the entire theme was, "We do

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not want independence and we do not want our terrorist element given any encouragement whatever."

Your editorial, sympathizing with gun-toting terrorists, does more to encourage this lawless element than any measures taken by the authorities to maintain law and order. You could as wisely advocate the release of the persecuted and suppressed Al Capone. Your viewpoint is at variance with majority ambitions and aspirations.

If we can help you to clarify the situation, please feel free to call upon us. We need your help in presenting the broader outlook. And if you feel that the views here expressed are biased, I would suggest that you write to any of your subscribers on the Island. They must be sensible people and advocates of law enforcement.

Department of Commerce, C. LEIGH STEVENSON,
San Juan, P. R. Publicity Section.

Forgotten Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: I was glad to see Mr. Gordon Poteat's letter in your issue of March 31, correcting the impression given in Sir Walter Moberly's article that the Oxford Conference will not include the churches of Asia, Africa and South America. Sir Walter's omission was perhaps understandable in that his article was first delivered as a broadcast talk in England and carries perhaps an undue British emphasis; and also because at the time when he wrote it it was far from certain how far the churches of Asia, Africa and South America would in fact be represented. He could, at best, have expressed only a hope. Now, however, it is clear that good delegations will be present from the churches of Japan, India and China, and efforts are being made to strengthen those from Africa and South America.

The churches of the East and of Africa have not been forgotten, but the limitations of space and time have made collaboration of an intimate nature even more difficult than that between Europe and the United States, itself no easy task. For those involved in the organization of the conference the presence of delegates from the so-called Section Five of the Universal Christian Council will mark the difference between success and failure on an ecumenical level.

London, England. ERIC FENN.

Hershey

EDITOR THE CHRISTIAN CENTURY:

SIR: I resent most heartily the tone as well as the conclusions of Mr. Fey's article about the Hershey strike. It is not the word of an unbiased or judicial observer but of a partisan who descends to provocative phrases in giving his account. The article is full of fighting words, bitter adjectives, cynical asides, all meant to show the union in a pure white light while the employer is "brutal" and conditions "degrading."

Does it make any difference when it is known that in a free election participated in by 98 per cent of the employees the vote was more than two to one for the so-called company unions and against those who fomented the strike? I am only an observer, living a hundred miles away. At this distance I can't see the oppressive conditions, the selfish policies, the dissenting and resentful workers. According to the outcome, it seems that a minority decided to keep the rest from working, no matter how they felt about it. When told that they would be forced out, they defied the attack. "God help you if you come in here." Another instance of a tyranny of the minority, one that the governor of Michigan was too weak to combat but that here was met by the people when the governor and sheriff refused their aid.

Chestnut Street Baptist Church, ARTHUR C. BALDWIN.
Philadelphia, Pa.

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to commend The Christian Century and Mr. Harold E. Fey for the excellent article on the strike at Hershey, one of the best pieces of labor reporting I ever read. The implication of Mr. Fey's article is that Mr. Hershey, in addition to encouraging a mob to attack his employees, enjoyed the spectacle of unnecessary torture of these workers, or at least took no measures to prevent it. I wish to say that I shall abstain from using Mr. Hershey's products until Mr. Hershey affords satisfaction to his workers, not merely by obeying the law with reference to negotiating with them but also by giving such compensation as he can for injuries unlawfully inflicted upon them. And I invite Christians and people of good will generally to join in such abstention.

Chicago. ROBERT MORSS LOVETT.

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Harold E. Fey, in his article in your pages on the recent troubles at Hershey, made his statements on the basis of a visit to Hershey; and, while much he said is quite ably presented, he lacks the long view of the place. I knew Hershey from the time it was a mere flag station until it became the important place Mr. Hershey developed there. It takes long contact with the Mennonites and other Pennsylvania German religious denominations in order to understand them. I practiced medicine among them for years. They are called "peculiar people," and they are in a way, for they even regard the rest of us as "the world's people." They are industrious, thrifty, and not inclined to pay big wages. These "plain people" want to be allowed to pursue their own course; but whoever heard of any of them being on relief?

The troubles in Hershey began years ago when outsiders and foreigners crowded in there because of the manifest advantages of the place. They took gross liberties there, and the settled population in Hershey and adjacent territory did not mix well with foreigners, and they never will. Yet Mr. Hershey and these "plain people" did more really helpful and developmental work to promote business and settled social amenities than a host of labor agitators of the John Lewis type may be expected to do. Lewis and his C.I.O. are not adapted to produce anything but trouble in such communities, whatever they may or may not do in large industrial cities.

I used to buy various articles in the Hershey department store because they were of good quality and sold at a low price. But that foreign element which crowded into Hershey, to its vast detriment, could not booze, gamble or fight there, as it was not allowed in that God-fearing town; so they went elsewhere. And I have seen Italians and other foreigners making what they regarded as "good money" go over to Harrisburg or Lebanon and send sizable portions of their wages by international money orders to Europe. No wonder they could not join the Community House. Furthermore, they did not want to.

I am now in California; but am kept informed about Pennsylvania affairs. The Hershey sit-down strike was an outrage, and the riot that grew out of it was indefensible. When it happened, Mr. Hershey stood on his office steps and wept.

The *real* fault is the refusal of the responsible state officers to preserve order, especially during a strike.

Santa Ana, Calif. THOMAS S. BLAIR.

Hollywood the Isolated

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just been to a movie. It is not the first time. But it leaves me extremely concerned about the innocence and naivete of the moguls of cinemaland. Their simple-minded beliefs are downright dangerous.

I have felt that monasteries were to be regretted because they isolate their occupants from the realities of life to such a degree. But now I see that theirs is a trifling isolation compared to the isolation of the movie world. It seems that the folks of Hollywood go to Broadway to learn about life, and the folks of Broadway go to Hollywood to learn about life. Of course, our newspapers very carefully protect these people from any genuine knowledge. But I cannot see how these actors, playwrights and producers can be so completely sheltered from the information to be found in some other periodicals, such as this one, for instance.

Of course, it would need to be done very delicately, but is there not some way to tell these folks that there are people, even in our own country, who do hard manual labor all their lives, who frequently run short of money, and yet are happy? And could they not be told that there are actually mature men, respected in their own communities, who have never worn full dress, and women who

have never worn an evening gown, yet are counted leading citizens in their own towns? Perhaps someone could tactfully tell them that in some regions young men and women are granted college degrees without ever having been in a night club, in some cases without ever having taken a drink of intoxicating liquor; that some such have even been known to attain campus popularity.

Of course, such a task could not be committed to any ordinary person. It would need to be done by someone of unusual wisdom and understanding. Even then, such information would probably upset many movie people temporarily. But would not that be far better than for them to learn these facts of life accidentally? Perchance sometime the blind of a day coach might unexpectedly fly up, as someone is being transported between Hollywood and Broadway, and reveal some of the stark realities of life.

There may be some who are glad that these people have remained so untouched by worldliness. But I do not believe that is a wise way to live.

Congregational Church, Almira, Wash. WILLIAM REITMEIER.

Where Honor Is Due

EDITOR THE CHRISTIAN CENTURY:

SIR: Edward Shillito, in your issue of April 21, reports the death of Mary Higgs of Oldham, England, with a brief eulogy. It will doubtless be a matter of interest to your readers to know that Mary Higgs was the chief originator of the Twentieth Century New Testament, the first modern speech New Testament to be influenced by the papyri findings.

Mrs. Higgs wrote to W. T. Stead, the editor of the *Review of Reviews*, suggesting the need of such a translation. A year later Mr. Ernest de Merindol Malan, a railroad engineer and a Greek scholar, wrote a similar letter to Dr. Stead, who put the two into correspondence. Later they met and agreed to undertake the work. Announcements in the *Review of Reviews* enabled them to select the translators—a company of about twenty. Both Mrs. Higgs and Mr. Malan assisted in the translation.

This New Testament was published anonymously; but a short time before her death, Mrs. Higgs gave to the John Rylands Library of Manchester, England, a box of old papers and letters concerning this work; and the names of the translators may now be known.

She was the first woman to receive a science degree from Girton College.

This information was obtained from Mrs. Higgs in correspondence during 1936.

St. Edward, Neb. P. MARION SIMMS.

Strikes Help Nobody

EDITOR THE CHRISTIAN CENTURY:

SIR: In connection with your editorial, "Capitalism in Transit," this thought regarding the present scourge of strikes presses upon my mind: How many strikers, outside of their own advantage, have any concern for a better social order? They have as much the grab-bag theory of life as their employers. Under the profit system, believe it or not, these strikes get us nowhere—and I don't decry the right to strike. It seems asinine that men have to strike merely to get wage raises to keep up with the advancing cost of living. This melancholy event, while it helps some, hurts others. The unemployed, those on relief, the unorganized, etc., find themselves forced to pay rocketing prices without wage increases. It appears that one group gains at the expense of the others. What do the big owners care about strikes? They merely add this to commodity costs.

Portland, Ore. PAUL BRINKMAN, Jr.

Religious Education Is Succeeding

EDITOR THE CHRISTIAN CENTURY:

SIR: The predominance of women in the average church congregation is an old story. The Presbyterian Church in this village claims 67 male as compared with 128 female members. An examination of the church roll, however, reveals this interesting fact: the membership below the age of 35 is almost evenly divided, the figures being 31 male and 33 female members. Is this indicated trend toward a balanced division of the sexes in church membership general? If so, does it not indicate that the church with its program of religious education has made a far more adequate approach to its young people in recent years than formerly when the method was highly emotionalized and individualized?

King Ferry, N. Y. G. SHUBERT FRYE.

The Question Box

What was the origin of the priesthood in ancient Israel, and was there a "high priest" from the beginning of the history? If so how was he selected, and how did his functions differ from those of other priests? C. B., Port Huron, Mich.

MOST nations have had sanctuaries where worship was carried on, and to which pilgrimages were made. It was natural that someone should be chosen to act as minister or guardian of the place. In this manner something in the nature of a priesthood took form, and was recognized by the community. Long before the Hebrews arrived in Canaan the custom was common, as among other Semitic peoples. When the Hebrews made their way into the land in various groups and by different routes in the thirteenth and twelfth centuries B.C. they adopted many of the habits of the Canaanites—their language, their social customs and their religion. The sacred places of the older inhabitants were taken over by them and made their own. The practices of pilgrimage, sacrifice, priesthood and community organization were adopted. As they gradually absorbed the earlier population, they patterned their cultus, to a marked degree, after the manner already familiar in the land.

In early Hebrew days there was no special order of men constituting a priesthood. Every man was both ruler and priest in his own family. The sheikh of a village would naturally exercise the same functions in behalf of the community. In a similar manner the kings of Israel offered sacrifices in behalf of the nation. Saul, David and Solomon are represented as ministering in this manner. Allowance must be made for the fact that the narratives of these reigns took form centuries after the events, and doubtless included features of contemporary as well as of earlier cultus.

There appears to have been no restriction of priestly ministries to any one tribe or family group, although members of the clan of Levi may have been favored in the employment of village priests owing to the prestige of the name of Moses, and the fact that they were too few in numbers to secure a tribal area. There is no trace of a hereditary line of priests until a much later time, as is related in the late priest code. It was the task of the late priestly historians to trace their genealogy to Aaron, or at least to provide their clan with as direct and convincing a line of descent as possible. Until the time of the Deuteronomic law in the seventh century B.C. there was no restriction of worship to a central sanctuary or to a priestly order. By the stipulations of that code the office of priest was limited to the tribe of Levi, with the tradition that at Mt. Sinai Jahveh separated that clan for this purpose.

The development of an order of priests, with ranks from high priest down to common priests, Levites and Nethinim, or temple servants, was a gradual process. By their own efforts their privileges were augmented and their rewards were increased. The earlier sources make no mention of such an officer as high priest. The first notice of a superior priest is in connection with the discovery of the law book (2 Kings 22:4, 18), where Hilkiah is called the "high priest." But this may be due to the custom prevailing in the age of the writer, or to revision in the period of the priest code. The first authentic reference to a high priest by a contemporary writer is Zechariah's statement regarding "Joshua the high priest" (Zech. 3:1f). But by the time of the Chronicler the various orders of priests and Levites were sufficiently fixed to be recognized. In Ezekiel's program the priesthood was carefully limited to the family of Zadok, and other Levites were given a distinctly subordinate place. In the days of the kingship the priesthood was a somewhat decorative, though really not an important body. With the rise of Judaism under Nehemiah and Ezra it became the ruling class. (This entire subject is discussed with full references and documentation in the writer's book, *The Jew Through the Centuries:* Chapter VI, "Priesthood and Genealogies.") H. L. W.

NEWS *of the* CHRISTIAN WORLD

Muste to Direct Labor Temple

Succeeds the Late Dr. Chaffee—Garment Trades in May Day Parade—Religious Leaders Fight Burlesque Shows

(Correspondence from New York)

NEW YORK, May 3.—Presbyterians may take heart at the courage and vision of the trustees of Labor Temple, 14th street and Second avenue, in selecting Rev. A. J. Muste as the new director to succeed the late Edmund B. Chaffee. Mr. Muste has followed his social interpretation of the gospel of Jesus wherever it led. He suffered as a pacifist during the war and as a labor leader in a spontaneous textile strike in New England after the war. Active in the Fellowship of Reconciliation, he finally moved from the religious social movement into the secular, becoming head of Brookwood Labor College, the Conference for Progressive Labor Action, and the American Workers party. The self-defeating factionalism in secular radicalism of which he was a part and its cynical justification of the means by the end led him to revalue the ideals of truth, nonviolence and the religious perspective. Such wide experience should enable him to apply his keen analytical mind with rare understanding to the complicated problems of a leading institution for Christian social service in the midst of the multiform radical movements of New York City.

* * *

Orderly May Day Celebrated

The May day parade, which for the first time in many years included socialists, communists, Lovestonites (dissenting communists), Trotskyists (now in the Socialist party), and A. F. of L. and C. I. O. unions, was a perfect fashion parade for what the up-to-date radical will think. Owing to communist influence the American flag was prominently featured. It appeared by scores at the head of the communist section, flanked in a friendly way by an equal number of red flags with the hammer and sickle. This party is making the most of American traditions. Abraham Lincoln is its patron saint and gives the name to its column in Spain.

American labor objectives formed the appeal of most of the slogans: a union town for New York, a 30 hour week, support of the C.I.O. Hitler and Mussolini were condemned for their intervention in Spain. Among the participating unions there was everything from the Madrigal Singers local to the Lamb furriers and Rabbit workers union. (Incidentally a revelation of what common animals grow most of fancy furs.) The garment trades provided the bulk of the marchers. The Ministers Union was in line with six members headed by David M. Cory of the Cuyler Memorial Presbyterian Church, Brooklyn, and Ralph Read of Hollis Avenue Congregational Church, Queens.

Every year the newspapers create apprehension by announcing the police preparations for this event as though the entire force had to be on duty to prevent a revolution. The day after, they permit the populace to breathe a sigh of relief by headlining the fact that there were no disorders. Apparently a peaceable demonstration by radicals is news, no matter how often it happens.

* * *

Burlesque Shows Are Closed

Cardinal Hayes, supported by several rabbis and Protestant ministers, has succeeded in having Commissioner Moss close all the burlesque shows of the city by refusing to relicense the theaters. Hearst's *Evening Journal* fed both the moral and sensual appetites of its readers by a shocked account of the indecencies of the strip tease and then aroused their sympathy by a story of the unfortunate girls who will no longer be able to support their mothers if they are thrown out of work—a neat feat of being on the popular side of everything and of exploiting human passions.

* * *

League Against Communism Criticized

The *Catholic Worker* has addressed an open letter to Father Curran condemning the tactics of his league against communism at the Hippodrome mass meeting reported here two weeks ago. It advises him "not to invite uniformed representatives of the ruling class like Al Smith," "to leave the Catholic war veterans home and their military band," and "to make love not hate the theme of such meetings." Those who want to keep in touch with this small but heroic group of Roman Catholic laymen led by Dorothy Day, who have published this radical labor monthly for three years, can do so by sending their year's subscription of 25 cents to 115 Mott street, New York.

* * *

And So Forth

A member of the Union Church of Bayridge, Brooklyn, has written his pastor, John Paul Jones, that he would like to have removed from the wall of the church the plaque listing the parishioners who served in the war. He was one of them. He says he never was sure the war was right and that now he is sure it was wrong.

May is the month when most churches are hosts to military men, rather than to peace sentiments. Slim afternoon congregations, chaplaincies, and ideal weather for parades make this almost inevitable. St. Thomas Church had the Old Seventh regiment at its afternoon service to hear Dr. Brooks, its chaplain. St. John's Cathedral had the Knights Templar. Dean Gates warned the Knights against the "weak, misguided, puerile pacifism" of those churchmen who recently asked him to take a stand against fighting in any war. He was referring apparently to the round robin signed by such fellow Episcopalians as Russell Bowie and Elmore McKee.

Ralph W. Sockman conducted the funeral services of the Rev. Charles L. Goodell, Methodist Episcopal clergyman, popular radio preacher, and for several years secretary of the Federal Council's department of evangelism.

BRADFORD YOUNG.

Backs New Deal Relief Policy

Miss Abbott, U. of C. Dean, Replies to Dr. Angell—Negro Housing a Problem —Pastors Discuss Church Function

(Correspondence from Chicago)

CHICAGO, May 3.—In my last correspondence I reported the address of President Angell of Yale, given at the 50th anniversary dinner of the United Charities. The newspapers, opposing as they do the "huge government spending on relief," seized upon some of President Angell's remarks with avidity, especially his warning against "the breakdown of neighborliness when government moves too far into the field of voluntary charity," and his statement that the government was brought into relief work as a "by-product of the depression." He also expressed the belief that a civil service personnel competent to handle relief as a government service could not be developed for years to come.

Miss Edith Abbott, dean of the school of social service administration of the University of Chicago, has replied to President Angell in a long letter published in the Chicago *Tribune* which seems to knock his contentions into the proverbial cocked hat. She points out, with adequate documentation, that the entrance of the government into relief was by no means a by-product of the depression but is one of the oldest governmental policies of this country; that the United Charities is no longer a relief agency, but deals with problems of family adjustment and similar matters, while relief in Chicago is conducted mainly through the relief administration; that the personnel of the relief administration is trained in the same schools as the personnel of the United Charities; and that neighborliness in the old village sense has long since disappeared in metropolitan areas except as the poor assist each other, but that the same spirit of understanding, sympathy, kindness and eagerness to help is expressed by the community through the work of the public relief agency. The answer seems to be complete.

* * *

The Problem of Negro Housing

Rents, together with other living costs, are going up, and the poor are having a bad time. Perhaps no one group is hit quite as hard as the Negro population. The Illinois state senate has appointed a committee to investigate housing conditions and at a hearing held in Chicago some appalling facts have been brought out. Mr. George O. Fairweather, business manager of the University of Chicago, testified that "police regulations, health regulations and building regulations have been disregarded to the extent that community responsibility has dropped to zero." This condition he attributed to 25 years of neglect. Mr. Fraser T. Lane, of the Chicago Urban League, stated that the area within which Negroes must live is being continually compressed, that rents have risen alarmingly, while fully 50 per cent of the

Negro population is still on relief. He thought it entirely possible that the entire area might simply sit down and refuse to pay any rents. That would require calling state troops, and it is difficult to say what would happen then.

* * *

Dr. Horace Bridges Is Honored

Dr. Horace J. Bridges, characterized by Dean Shailer Mathews in one of the addresses as "an unrepentent liberal," was honored on the occasion of his 25th anniversary as leader of the Chicago Ethical Culture Society, at a dinner in the Blackstone hotel. Several hundred leaders in various phases of community life were present, and it was announced that the silver anniversary fund to extend the society's work has reached $36,000.

* * *

Ministers Hear Symposium

"Christianity's Challenge to the Modern World" provided the subject for a thoroughly exciting and very important discussion before the union ministers' meeting in the Y.M.C.A. auditorium a week ago. The participants were Dr. Albert Buckner Coe, Dean Shailer Mathews, Dr. Theodore K. Vogler and Dr. Charles Clayton Morrison. Prof. W. C. Bower presided. That organized Christianity has a responsibility for social criticism and reconstruction seemed to be agreed upon, but there was little agreement as to how it should function. Indeed the divergence of opinion upon such a primary matter as the nature of the church was very wide. Dean Mathews, for example, refused to discuss "the church" but spoke of "churches," concrete local organizations, while Dr. Morrison espoused a sacramental view of the church as the body of Christ. Such views, it was clear, must condition the church's function as critic or agent of reconstruction in contemporary society. If the 15 minute addresses could have been followed by another hour of round table discussion among the conferees it would have been time profitably spent.

* * *

Students Stage Peace 'Strike'

The annual "strike" against war on college and university campuses produced a larger demonstration in Chicago than in any previous year. The Chicago *Tribune* reports a total of 2,800 students participating—1,500 at the University of Chicago, 500 at Northwestern, 800 at Lewis Institute, and smaller numbers at other schools. The meetings, picketing and parades were all orderly. Dr. Albert W. Palmer addressed the University of Chicago demonstration in Hutchinson Court.

* * *

And So Forth

Miss Alice W. S. Brimson, for the past 11 years president of the Baptist Missionary Training School, has been elected executive secretary of the Woman's American Baptist Home Mission Society.

"Trends Toward Fascism in Religion" will be considered at a conference this afternoon and evening in Chicago Theological Seminary. Professors Wilhelm Pauck and H. N. Wieman, Rev. W. B. Waltmire and Rabbi Felix Levy will be among the speakers. Dr. Harry B. Ward, of New York, will address the evening session on "A Working Program of Religion Against Fascism."

CHARLES T. HOLMAN.

New Heads for Texas Colleges

Peace Movement Grows in Galveston—Christian Students of Oklahoma Hold Conference—Gipsy Smith Meetings

(Correspondence from the Southwest)

WACO, Texas, May 1.—Changes in two Texas colleges have claimed chief attention in religious circles during the month. After 25 years of fruitful service John Crumpton Hardy retired from the active presidency of Mary Hardin-Baylor College (Baptist), Belton, and was succeeded by Gordon G. Singleton of the education department of Mercer University, Macon, Ga. At Trinity University (Presbyterian), Waxahachie, Frank L. Greer was inaugurated into the presidency April 22. Both occasions were given colorful interest by elaborate ceremonies.

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Peace Sentiment Growing

A visit to Galveston, storm center of opposition to the Emergency Peace Campaign, in participation with Bishop C. S. Quinn of the Texas Episcopal Diocese in a large meeting, revealed a new attitude toward the peace movement in the Island City. Bert Helm, regional director of the Houston area, reported that such meetings in Texas, Oklahoma and Louisiana had resulted in introducing the discussion into some 300 new communities of the area.

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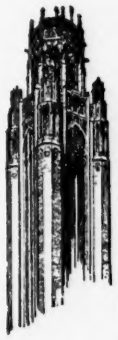
Negro College Flourishes

Bishop College, Marshall, Joseph J. Rhoads president, is seeking locally $10,000



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THOMAS W. GRAHAM, D.D., *Dean*, OBERLIN, OHIO

annually in addition to $20,000 appropriated by the Northern Baptist Convention for the current support of this flourishing Negro institution. Though Dean H. M. Smith has resigned from the school of religion, the annual Ministers' Institute, with more than 400 attending from ten states, will be held as usual.

* * *

Oklahoma Christian Students Hold Conference

Sterling W. Brown, director of the Oklahoma Disciples Foundation at the University of Oklahoma, reports that on March 12-14, 200 delegates from a dozen colleges and universities in Oklahoma gathered on the campus of the University of Oklahoma to participate in the Oklahoma Student Christian Conference. The meeting was sponsored by the leading Protestant denominations and the Y.M. and Y.W.C.A. It was both interdenominational and interracial. For the first time in the history of Oklahoma, Negroes, Indians and whites sat down together to eat, to discuss and to play. The sessions of the conference were held in the McFarlin Methodist and First Christian churches. Speakers of national reputation were present. Prominent among these were: Dr. Elmer A. Leslie of Boston University, Dr. Charles C. Webber of the Methodist Federation for Social Service, and President W. B. Bizzell of the state university.

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And So Forth

Pastoral changes noted: J. D. Gray resigns from First Baptist Church, Denton, to become pastor of First Church, New Orleans; P. D. O'Brien resigns from First Baptist Church, Colorado City, to become pastor of the United First Church, Stamford.

As this is being written the State Convention of Christian Churches is assembling in Waco. A long list of distinguished speakers, including Gov. James V. Allred, is announced.

Two weeks in Fort Worth in a revival in College Avenue Baptist Church revealed lingering effects of the recent Gipsy Smith meetings in the new city auditorium, where the Gipsy greeted the largest audiences of his present sojourn in America. J. N. R. Score, pastor of the First Methodist Church, served as general chairman.

JOSEPH MARTIN DAWSON.

Death of Norman Hapgood, Liberal Editor

Norman Hapgood, who came only recently to the editorship of the *Christian Register*, Unitarian weekly published in Boston, following a long career as an editor of secular publications, died April 29 at his home in New York City. Mr. Hapgood's early years as a writer were spent on the staffs of Chicago and New York newspapers. In 1902 he became editor of *Collier's Weekly* and became nationally known. Under his leadership the magazine exercised an active influence in American politics and public affairs. Aften ten years he accepted the editorship of *Harper's Weekly*, and later became editor of *Hearst's International*. Mr. Hapgood became an adviser of Governor Smith at the beginning of his first term and supported his nomination for the presidency in the conventions of 1924 and 1928. Seven years ago Mr. Hapgood and his brothers, chief stockholders in the Columbia Conserve Company of Indianapolis, turned over to employes management control.

Oregon Council Has New Leader

State Church Federation Elects E. C. Farnham—Anti-Gambling Laws to Be Tested in Referendum

(Correspondence from Oregon)

OREGON, April 27.—Dr. E. C. Farnham, for 12 years executive of the Portland Council of Churches, is now joint secretary of Portland and Oregon councils. In the state organization he replaces Dr. W. L. Van Nuys, Presbyterian education secretary, who has, since the inception of the council, served on a part-time basis. Established projects are: annual pastors' conference, denominational executives' conference, older girls' conference, Bonneville (federal dam project) Union Church. A more aggressive state-wide program is being shaped. The Oregon Council is giving consideration to a summer coast ministry covering resorts along the Pacific, frequented by thousands of vacationists attracted to the scenic Roosevelt Highway.

More than 10,000 attended union Holy week services arranged by the Portland Council of Churches and held in a downtown theater. The speaker was Bishop Benjamin D. Dagwell of the Protestant Episcopal Church.

The annual meeting of the Portland Council will be held in June, with Dr. Elmer A. Fridell of Seattle as speaker. The council's finance campaign is now on with promise of a considerable step-up in the city's support of its varied program.

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Anti-Gambling Crusade Stalled by Referendum

With strong leadership from the Churchmen's Forum (auxiliary of the Portland Council of Churches) attempts, both legislative and municipal, have been made to abolish gambling rampant through Chinese lotteries, dog and horse racing, pinball and other mechanical devices. Two prohibitory measures were passed by the legislature but the governor's veto of their emergency clause permits the gambling interests to invoke the referendum. In the city of Portland anti-gambling ordinances have also been halted. A court injunction is now sought and if granted will let down the bars pending the popular vote next election. Church forces are being joined by many organizations throughout the state. The fight is bitter.

* * *

Oregon Social Hygiene Society Makes Vigorous Fight

Much reform legislation has been sponsored by the militant Oregon Social Hygiene Society. Achievements of recent years are: three-day notice of intention to marry requirement; compulsory medical examination of male applicant; effective system for reporting venereal disease with free treatment and compulsory follow-up; contraceptive control, with sales made only by licensed druggists and physicians of commodities meeting established standards. Oregon's contraceptive bill was the first in the United States and has been the pattern for 27 other states. The Social Hygiene Society maintains a free library; last year's book loans totaled 6414. Fred B. Messing, popular and aggressive executive, last year delivered 338 addresses on sex problems and interviewed 3325 individuals.

* * *

Eugenics Issue Sent to People

Compulsory medical examination by both parties will be required to secure a marriage license if the bill passed by the recent legislature is approved by popular vote in the next election. Sponsoring organizations hail the referendum as a significant opportunity for education regarding marriage standards. Oregon leaders are hoping that adjacent states of Idaho, and especially Washington, will synchronize marriage legislation. Of the licenses issued in Vancouver, Wash. (across the river from Portland), 75 per cent are to Oregonians. Washington laws are exceedingly liberal with no barriers to "gin marriages."

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Preaching Mission Committee Deplores Church Controversy

Created at the close of the Preaching Mission in Portland, a "continuation committee" has published a courageous analysis of church conditions with recommendations concerning the Protestant task in Oregon. Says the committee: "We are disturbed over the evidences of controversy within the Christian ranks regarding theological points of view, resulting in harsh and bitter accusations and judgments, which in turn create bitterness, breed divisions, oppose Christian fellowship and love, wither Christian experience, turn sincerity into sourness, and dissipate public respect and confidence. . . . It is doing injury to the Protestant ministry in Oregon."

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Church Attracts Large Crowds with Sunday Evening Seminars

First Congregational Church, downtown Portland, has just closed its sixth season of Sunday evening seminars. Held in the social hall and manned by laymen, seminars continuing six weeks each have studied social problems of local and world significance. Attendance, frequently reaching the 300 mark, with 75 per cent men, represents largely a non-church element of the city.

* * *

Peacemaker Fails To Make Peace

Dr. W. G. Everson, pastor of Portland's First Baptist Church, has had a stormy winter as chairman of the State Labor Conciliation Board, an appointment of Governor Charles H. Martin. Attempting to arbitrate labor disputes, Dr. Everson has been charged by the Central Labor Council as prejudiced toward employers in his decisions. Dr. Everson offered his resignation which the governor refused to accept, declaring his service unbiased, constructive and courageous. Meanwhile, labor organizations have announced a sit-down strike against further cooperation with the State Conciliation Board as long as Dr. Everson remains a member.

RAYMOND B. WALKER.

Ministers in State Legislatures

According to a survey recently made by the N.C.J.C. news service, 34 Protestant ministers are members of state legislatures in 21 states. In addition, one minister is in the United States Senate and another is a member of the House of Representatives. Iowa has a minister as its secretary of state.

New Presbyterian Seminary Shaken

Westminster Loses Four Leaders—Second Coming and Total Abstinence Are Issues—No-Foreign-War Crusade

(Correspondence from Philadelphia)

PHILADELPHIA, April 30.—An internal controversy is now shaking the Philadelphia stronghold of the newly organized Presbyterian Church of America—Westminster Theological Seminary. Prof. Allan A. McRae of the Old Testament department, the last Presbyterian among the seminary founders, and three trustees have resigned: Rev. Roy T. Brumbaugh of Tacoma, Wash., Roland K. Armes of Philadelphia, and Rev. Harold S. Laird, secretary of the board. Dr. McRae alleged that "the major emphasis of the teaching has been shifted, so that it is no longer primarily against modernism but against fundamentalism." "The first job of the Christian and of the church," said Dr. Brumbaugh, "is to get men saved rather than to create strife and divisions among the redeemed." The controversy revolves around the second coming and total abstinence. Premillennialists assert that their interpretations are being attacked by amillennialists and postmillennialists. Dr. Laird averred that it had set itself to destroy faith in premillennialism. Dr. R. B. Kuiper, chairman of the faculty, on the other hand, has made a plea for differences of opinion on such matters, calling such tolerance characteristically Presbyterian. The unanimous statement of the undergraduates backs the faculty against Professor McRae.

The other controversial question concerns total abstinence. Dr. McRae declared that "practically every member of the faculty has entered upon a vigorous defense of an asserted right to use intoxicating liquors—a defense occasioned by the fact that certain faculty members themselves use intoxicants." In reply Dr. Kuiper declared that "the seminary recognizes the evils of intemperance, but the Bible does not permit of a teaching that would make our Lord's example sinful, who on occasion drank wine (Luke 7:33, 34) and made wine (John 2:1-11). Nor is the view tenable," he insisted, "that the wine he drank and made was unfermented. But on the other hand it is just as clearly taught that even the most moderate use of wine may in certain instances be unwise, inexpedient and even wrong (I. Cor. 8:9)."

* * *

Enthusiastic Mass Meeting Backs No-Foreign-War Crusade

A thoughtful and enthusiastic mass meeting in Convention hall gave a fine impetus to the no-foreign-war crusade of the Emergency Peace Campaign. Executive Secretary E. A. Schaal of the local planned well. According to Dr. Daniel A. Poling, who presided, more than 500 organizations had given some support to the meeting. Stirring appeals were made by Admiral Richard E. Byrd, Congressman Vito Marcantonio and Dr. Albert E. Day. Admiral Byrd scored "the jellyfish attitude to do nothing against war." Congressman Marantonio attacked the Hill-Sheppard bill, which, he insisted, could be used to set up a national dictatorship. He questioned governmental "economy" that retrenches in relief but spends billions in war preparations. To make war not inevitable, Dr. Day urged justice for the underprivileged nations, giving them access to raw materials for their industrial life and necessary tariff adjustments. The Hampton Sextet from Hampton Institute, Virginia, sang. Three resolutions were unanimously adopted, being presented by Emily Cooper Johnson, president of the Pennsylvania Women's International League for Peace and Freedom, demanding (1) a constitutional amendment to provide for no foreign war without a prior sanction by a national referendum; (2) a national defense policy to be limited to defense only; (3) a change in the war department plan to conscript for foreign war.

* * *

First Unit of Spanish Relief Mission Sent

American relief workers to feed refugee children and mothers in both loyalist and insurgent Spain will sail on May 4, being sent out under the American Friends Service Committee, whose headquarters are in this city at 20 South 12th street. This is the first unit to go abroad representing the nonpartisan Spanish child feeding mission. Food and clothing for the starved and destitute war victims will be shipped to both sides. Before entering Spain, the workers will be joined by Miss Emma Cadbury of Philadelphia, who for 13 years has directed Quaker relief in Vienna. Prof. Patrick M. Malin of Swarthmore College and Dan West of the Church of the Brethren have also been appointed to serve on the relief mission. Miss Esther L. Farquhar of Cleveland will proceed to Barcelona, where English Quakers have established refugee feeding stations. The loyalist government reports 250,000 children gathered into these colonies, and 116,000 under ten years old still in Madrid, with a serious food shortage throughout loyalist territory. Henry Tatnall Brown, who had been in charge of the Quaker feeding of the German children after the war, is chairman of the relief mission. An appeal for funds is being made throughout the country, and local committees to cooperate are being organized.

* * *

Aldous Huxley and Gerald Heard Are Visitors at Pendle Hill

Pendle Hill, the Quaker center for graduate study and spiritual retreat at Wallingford, Pa., near Philadelphia, has been host to Aldous Huxley and Gerald Heard, of the new peace movement recently set afoot in England. Gerald Heard, whose writings have been reinterpreting history in terms of modern psychology and anthropology, urged the peace movement to restate its policy and overhaul its methods and become not a passive or negative but a dynamic pacifism. "We must have a peace movement," he declared, "that is at once a psychiatry, an economy and a policy." He recommended the small group method, of twelve pledged people, meeting for study, mutual encouragement and plans for propaganda. "The average man fatalistically feels that war is inevitable," he said. "This is a psychology that the pacifist must break up.

WHY DID

JOHN D. ROCKEFELLER, JR.

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In this tremendous crisis the very preservation of civilization and sanity is at stake."

* * *

Dr. Wells Succeeds Dr. Rose As Federation President

Nearly 600 persons enjoyed the annual fellowship dinner of the Philadelphia Federation of Churches. Among the guests were 74 Protestant ministers of the city who had served their present pastorates for 25 years or more. The honor for length of service went to Dr. U. O. Silvius, of St. Matthew's German Reformed Church, now in the 47th year of his pastorate. Dr. George H. Lorah, in his 42nd year at Green Street Church, holds the record not only for Philadelphia Methodism but probably for all Methodist Episcopal pastors. Dr. Henry Leiper of the Federal Council gave a most arresting address on "Christianity and the Present Crisis." Dr. E. A. E. Palmquist, executive secretary, in his annual report, presented a gratifying resumé of a most successful year. "The federation," he said, "has arrived. It is accepted, used, trusted. In the different fields of cooperative effort its leadership is enthusiastically received." Dr. Ivan Murray Rose, of the First Baptist Church, after two terms of appreciated service, retired as president, to be succeeded by Dr. Robert C. Wells, of St. James' Methodist Church, Olney.

* * *

Pennsylvania Council of Churches Holds Large State Convention

The eighth annual state convention of the Pennsylvania Council of Churches, with the theme "The Power of a United Christian Witness," held at Harrisburg, was a marked success. Dr. William L. Mudge, the executive secretary, and his coadjutors arranged for a stimulating program, including the fourth annual women's conference. Among the speakers were Bishop Edwin H. Hughes and Dr. W. S. Abernethy of Washington, Dr. John McDowell and Dr. Norman V. Peale of New York. Bishop John S. Stamm of the Evangelical Church preached the convention sermon. Group conferences covered comity, evangelism, Christian education, social service and international relations.

* * *

And So Forth

Oxford University has granted "in absentia" the degree of M.A. to Dr. George Emerson Barnes of the Overbrook Presbyterian Church, moderator of the Philadelphia presbytery. Dr. Barnes, who was graduated from Oxford in 1907 with a "first class" in the honor school of theology, will attend the Oxford Conference in July.

Dr. Rex Stowers Clements, a graduate of Colgate, Yale and Edinburgh, formerly of the Church of the Covenant, Boston, has succeeded Dr. Andrew Mutch as pastor of the Bryn Mawr Presbyterian Church.

Dr. William C. Culbertson, of the Church of the Atonement, Germantown, has been consecrated bishop of the Reformed Episcopal Church for the synod of Philadelphia and New York by Bishop Frank V. C. Cloak, Bishop Joseph E. Kearney and Bishop Howard D. Higgins.

Prof. William E. Hocking of Harvard, Prof. Halford E. Luccock of Yale, Dr. E. McNeill Poteat of Raleigh, N. C., and President Emeritus Milton G. Evans will be commencement speakers on Wednesday, May 26, at Crozer Theological Seminary, Chester, Pa.

CHARLES DANIEL BRODHEAD.

Japan Tries New Policy in China

Moves Toward Friendlier Relations With Nanking Government but Unwilling to Surrender 'Vital Interests'

(Correspondence from China)

SHANGHAI, April 7.—To define an atmosphere is never easy. Yet to describe the present Sino-Japanese situation necessitates that particular artistic skill. For it is an atmosphere of milder attitudes and moderated moods but ominous still. This more temperate political atmosphere began last summer when Mr. S. Kawagoe, Japanese ambassador to China, advocated a change in the Japanese people's concept of China. Much later the premier, General Hayashi, suggested that six of seven demands presented to China in 1936 might be withdrawn. He urged that readjustment of Sino-Japanese relations should center upon economic issues. This has served to bring into contrast Japan's economic policy *vis-a-vis* China with her dominating political policy. The question is whether the latter is changing enough to permit the scope desired for the former.

* * *

Japan Becomes Self-Critical

When Mr. Sato, Japan's new foreign minister, took office the political atmosphere brightened noticeably. It was the deadlock in negotiations that motivated General Hayashi. Through Mr. Sato's first speech to the Diet, however, trickled a feeling for China's side of the case. He admitted that in the course of previous negotiations equality and reciprocity had not always been upheld. Such frankness offsets the impression that the Japanese lack the courage to speak out. Then, too, Mr. Sato spoke of the superiority complex of the Japanese people as being the greatest obstacle in setting up Sino-Japanese cooperation. That answers the statement made by Mr. Ayuzawa, formerly of the International Labor Bureau, at a Y.W.C.A. meeting in Tokyo recently, to the effect that "Japan never criticizes herself." Mr. Sato also urged that consideration must be given to those demands and requests of China which are vital to her interests. No wonder that the Chinese press welcomed Mr. Sato's outspoken statement as unprecedented in the history of Japan's diplomacy with China.

* * *

Discarding of 'Strong Policy' Urged in Japan

As even more promising event was the speech of Mr. Yoshida, manager of the Shanghai branch of the Mitsubushi Bank. He urged a reorientation of the Japanese attitude toward China. Friendship between the two countries should be maintained, he suggested, through economic cooperation. Japan's "strong policy" toward China must be discarded, Mr. Yoshida also said, for one morally acceptable to the Chinese people and at the same time practical.

* * *

Cooperative Attitude Mutual

Then, in March, thirteen of Japan's leading bankers, industrialists and shipping magnates arrived in China to seek the economic cooperation spoken of above. They were welcomed, feted, dined and wined by Chinese authorities and commercial leaders. At a luncheon in their honor, Mr. Wang Chung-hui, new Chinese minister of foreign affairs, expressed the thought that this trade mission might mark the beginning of a new era in relations between China and Japan. The Sino-Japanese trade federation gave them a luncheon in Shanghai with 200 business men, industrialists and newspaper men —Chinese and Japanese—in attendance. And the president of the executive Yuan, Generalissimo Chiang Kai-shek, declared at a tea reception in Nanking that China desires the help and advice of Japan in the former's gigantic reconstruction movement. In all this the mood of cooperation is mutual. China, too, seems not to be troubled by any superiority complex.

* * *

Japan Not Willing to Sacrifice 'Interests'

The above mentioned scrutiny by Japanese of their policy toward China, their emerging appreciation of the promising changes taking place in China and the expression of the desire for reciprocal cooperation are encouraging notes in the present situation. They do not emanate from the Japanese military arm. Another mind than theirs is finding expression on the Sino-Japanese tangle. It is a pity I cannot stop here. But the warming feel of the atmosphere became somewhat chilled a little later. Mr. Sato, for instance, stated that anything done must preserve Japanese interests. He intimated, too, that if China refuses to accept Japan's minimum desires Japan could only wait for a further change in China. Finally on March 20 he had to admit that there had been no change in Japan's "basic" policy. Events in the Diet had toned down his sympathy with China.

* * *

Results of Trade Mission Disappointed

The net result of the trade mission does not appear great. The necessity of a change in China's tariff, an echo of General Hayashi's speech, was one outstanding emphasis. In China the sincerity of the mission was mildly questioned. Wu Ting-chang, Chinese minister of industries, urged that benefits of economic rapprochement must be mutual. On March 18, Mr. Chow Tso-min, chairman of the Sino-Japanese trade federation, said that this economic rapprochement must remain a difficult task until political obstacles are removed. Mr. Kodama, president of the Japan unit of the federation, expressed hope that such political obstacles would be removed. Sun Fo, president of the legislative Yuan, said on March 20 that these political obstacles must be removed before economic cooperation can be realized. Elsewhere the smuggling and narcotic traffic in North China were pointed out as two economic issues that must be cleared up previous to any economic rapprochement. It is openly stated, by the way, that the Japanese concession in Tientsin has become practically the narcotic center of the world.

* * *

Sino-Japanese Relations Better but Still Tense

What I have written represents, of course, the situation as seen in China. That a new Japanese attitude toward China is in the making is evident. But it is still affected by a dual mind and policy. In contrast the

Chinese mind is becoming cleared and more unified and is backed by a growing fortitude. Yet Chinese minds are still puzzled. In the *People's Tribune* (March 1, 1937) an editorial says: "Cultural relations between the two peoples can be safely left to look after themselves." Yet in the next issue of the *Tribune* (March 16, 1937) a lengthy article contains the sentence: "Japan's cultural drive portends as great a vital danger to China as her more boisterous military maneuvers." Nevertheless the present Sino-Japanese political atmosphere hints of the possibility of a more restrained and reciprocal attitude. These liberal and economic interests in Japan which warmed the atmosphere for a while are presenting a problem for the upholders of the military policy and may yet give a lead which the latter will have to follow. We hope so. So far the issues of North China and Manchuria remain as they were. Just why the trade mission did not take North China in its stride is a puzzle. In any event the Japanese are becoming more cautious in their policy toward China.

* * *

Japanese and Chinese Christians Move Nearer Together

Japanese and Chinese Christians are moving toward closer relations. At the last meeting of the Japan National Christian Council Mr. Tagawa, a member of the Diet, urged that something should be done whereby Japanese and Chinese Christians might make more apparent their unity of spirit. As a result the executive committee of the council issued a statement suggesting that the Christians of the two countries get together. This was sent as an invitation to the National Christian Council of China, which responded sympathetically and suggested that a retreat be held in China somewhere near the end of April. This may be taken as one of the steps preparatory to the 1938 meeting in Hangchow.

* * *

Accepting Chinese Citizenship Not Rare for Westerners

A recent editorial in The Christian Century referred to the acceptance by Mrs. Twinem of Chinese citizenship. That step does not seem to be as rare an occurrence as the editorial implied. During the last eight years 46 foreigners have taken a similar step. Of these 12 were Koreans, ten Japanese, ten Germans, four Russians (white), four Americans, three Indians, one British, one Belgian and one Dutch.

* * *

Marine Chaplain Preaches To Large Congregation

Recently an unexplored challenge to the church came to my notice. Every Sunday morning the U. S. Marine chaplain has conducted a service in the largest theater in Shanghai. Between 1800 to 2,000 attend, mostly young educated Chinese. The theater has now put on a Sunday morning show. The marine service has had to go to a smaller theater which leaves 1,000 or 1200 people churchless. In most of our larger cities there is a similar group of varying numbers, largely of returned students. They are leadership material. They are evidently feeling after religion. Yet in general nothing special is being done for them on the basis that they ought to go to existing churches. This they do not do since the churches do not meet their need.

FRANK RAWLINSON.

Britons Face Tax Increase

Arms Program Brings Added Income Levy—Lansbury Visits Hitler—Different Views on Sanctions

(Correspondence from England)

LONDON, April 29.—The chancellor has just brought in his budget—the last which he will present. He took an hour and 35 minutes, and, true to his record, he made his statement severely matter-of-fact. The main features were very much what had been expected. The revenue showed a deficiency of 5½ millions, which he did not propose to carry forward. If it had not been for the extra expenses on the defense services, which amounted in all to 186 millions, an increase of 50 millions, we might have had a shilling off the income tax. As it is, with 198 millions to be found for those same services in the coming year, we shall have 3d added to the tax, making the total 5s in the pound. This is best explained as a tax of 25 per cent on the income left after the allowances have been made. In addition to this tax there is the super-tax on incomes above £2,000. Now the chancellor is to add another tax on trade profits. The budget shows many signs of increasing trade, but no one can view it with anything but disquiet. It is poor comfort to say that we can pay better than others the cost of this suicidal race; but this may only mean that we shall be a little after the others in plunging into the abyss.

There are to be no new taxes on beer or petrol; the rumor that patent medicines were to be taxed has not proved true. Indeed, the chancellor has looked almost entirely to direct taxation for his increase in income.

There were some interesting facts in the financial accounts of the past year. Income tax was a little below the estimates; the stamp tax was up by two millions; the post office and customs were quite appreciably up—a fact which gives evidence of improving trade.

* * *

London Missionary Society's Records to Be Catalogued

The London Missionary Society has in its archives documents of great importance for students of history. In order that these shall be duly catalogued and preserved the Pilgrim Trust has given £1,138 to the society. Mr. David Chamberlin will direct this work. With his unrivaled knowledge of the society's records he will be able to arrange these valuable records so that students of history will be able to use them swiftly and accurately. If, for example, a historian wishes to know what happened in the early part of the nineteenth century in the Society Islands, the only sources of information are there. Students of early South African history cannot do without the letters in these archives of Vanderkemp and John Philip. There are also a batch of 60 letters from Livingstone, written during the years 1840-57, when he was still a missionary of the society. There are the records of British Guiana and the original journal of John Smith, the Demerara martyr.

It is fitting that this trust, which owes its beginning to a generous gift from America, should help to preserve records in which American students have been long interested. In the early days of the American missionaries in the Sandwich Islands, for example, William Ellis, an L. M. S. missionary, went to stay with them. He had served in the Society Islands and the language which he had learned there helped him to learn Hawaiian. Those who study the early records of the American Pilgrims will find valuable documents in the archives so generously preserved by the Pilgrim Trust. In recent years there has been a growing interest in the history of the Pacific among American historians.

* * *

George Lansbury Visits Hitler

It is commonly thought an odd thing if a public man chooses for his guidance the obvious teaching of the Christian faith. When George Lansbury set out to talk with Hitler face to face he was obeying quite simply the direct counsels of Jesus. But how odd and impractical people find it! Yet as the reports show this morning, he talked with Hitler to some purpose and whatever may come of the plan to call a world conference, such a proposal has a better chance now than before "Old George" went to see his brother, Hitler, and sought to find common ground. I believe that in her own dealings with those who seemed against her plans, Jane Addams followed the same method.

On Sunday last I was in Carr's Lane Church, Birmingham, where the services were conducted by my friend, Leyton Richards—services for which to be grateful. At the end he announced that on the following evening a meeting for prayer for Mr. Lansbury in his interview with Hitler would be held. There were many who shared in such intercessions in that and in other churches.

* * *

Friends of League of Nations Differ on Sanctions

The argument still proceeds between the

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friends of peace who wish the league to keep and to exert its powers to insure collective security and those other friends of peace who have no faith in any such methods, but wish the league to become a society with its one object to provide ways of peace without any recourse to economic or military sanctions. An important letter signed by many representatives of different churches and parties was published last week in criticism of the League of Nations' Union, which still strongly supports the policy of sanctions.

* * *

Shakespeare's Cymbeline At Stratford

In sympathy with the mind of our nation in this coronation year they are playing Henry V at the Shakespeare Memorial Theater. But last Saturday when I visited Stratford I had the rare pleasure of seeing Cymbeline, a play seldom acted. It has passages of unearthly beauty, but by general agreement it is placed among the lesser works of Shakespeare. And yet I found it a grave and noble play. Shakespeare, who scarcely seemed ready to draw any man as a hero, has never any difficulty in sending into the world heroines of spotless honor and courage, and love which is unashamed. Imogen is among the noblest of this matchless company.

* * *

And So Forth

In the political scene there are several elections to take place. For the Birmingham seat formerly held by Sir Austen Chamberlain the Labor candidate is Mr. Richard Crossman, a young Oxford scholar who has become widely known for his radio talks upon education and democracy. He is a fine scholar and a fearless thinker and speaker, and is marked for important parts in the body politic.

The Indian constitution crisis depends for the moment upon the answer to the question whether the proposals made by Lord Lothian can become a bridge. Will India accept the system of "responsible government which has been so triumphantly successful in achieving the transfer of power wherever it has been tried"?

The poet laureate has written a sonnet for the coronation; it is in honor of Liverpool, "the sacred city of the lost sea-bird," but it is not an inspired poem.

Labor has vigorously attacked the government for what it considers the weak handling of the Bilbao "blockade." There is no one who thinks that the British battleships should protect blockade runners when they are within Spanish territorial waters, but Labor condemns what is considered the unjustifiable veto put upon ships which are willing to run the risk. I need not remind American readers of the obvious perils which the government has in mind.

It is not long since I read Lord Conway's *A Pilgrim in Search of the Eternal*. Now the writer of that very beautiful book has himself passed into the eternal world. He was a great student of art, a famous mountaineer, and I think Bunyan would have added "a right pilgrim."

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Dr. Norman Barr Closes Noted Ministry

Dr. Norman B. Barr, for the last 40 years superintendent of the Olivet Institute of Chicago, has announced his retirement from that office, the resignation to take effect May 19. His successor has not been named. The Olivet Institute is a church and social center on the "near north side" of Chicago. Although established as a Sunday School mission as early as 1888, its development into one of the most important social service agencies of the city began with the coming of Dr. Barr in 1897. Dr. Barr had entered the McCormick Theological Seminary with the intention of going to the foreign mission field, but when, upon graduation, funds were not available for sending him abroad, he determined to find a missionary opportunity in Chicago. His first intention was to undertake an entirely new project, but when the Olivet mission asked him to serve—temporarily, "until they could find the right man"—he saw in that invitation the opportunity he had been looking for. The Olivet Institute offers a complete social service program—religious, recreational, medical, educational, etc.—to a needy community of perhaps 50,000 persons. Its property is valued at $700,000. It is a Presbyterian institution.

University School for Ministers Aids Interchurch Friendship

The first short course of study in social and cultural problems for ministers in the University School of Adult Education at Camp Roosevelt, Fla., held the week of April 5, has been pronounced a success. 220 ministers, representing 13 denominations, attended the classes and participated in round table discussions of social matters. From the standpoint of interdenominational fellowship and mutual appreciation of the various denominational groups in their work in Florida, the conferences and classes made a distinct contribution to the church life of the state. Nothing had been accomplished in the way of interdenominational fellowship on this scale before.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A. intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

California Straight Ahead

(John Wayne) (Univ) After much slow, unimpressive action by truck-driving hero and others, story culminates in race between motor caravan and freight train, struggling through mountain snows to carry important cargo to west coast. Some picturesque spots. A feeble romance included.

For A: Mediocre. For Y, C: Perhaps.

Call It a Day

(Ian Hunter, Frieda Inescourt) (Warner) Light, domestic comedy of springtime romance with outstanding cast, sprightly dialogue, deft direction. Brazen love-chasing by emotional females. Adult opinion will

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vary from whimsical and amusing, to overdone and silly. Perhaps a good "horrible example" for youth.

For A: Very good of kind. For Y: Doubtful. For C: Slight interest.

Melody for Two

(James Melton, Patricia Ellis) (Warner) Ordinary mixture of swing, jazz, cafe life, and petty wranglings of dance bands. Over-self-satisfied hero, provoked into breaking contract, is barred from engagements until difficulties are smoothed out by heroine. Only features, Melton's songs and comedy bits.

For A: Mediocre. For Y: Perhaps. For C: Hardly.

Murder Goes to College

(Marsha Hunt, Lynn Overman) (Para) Disagreeable mystery, with college-professor suspects mixed up with racketeers and gambling. Mercenary, wisecracking sleuth, without job, solves crime and shows up police. Lively action, humorous dialogue, good roles by Overman and Karns as alcoholic pal.

For A: Hardly. For Y: Better not. For C: No.

Revolutionists

(Russian, with English titles) (Amkino) Sincere, convincing story of actual growth of revolution from tsarist terrorism of '96 through bloody climax of 1905. Some naivete still, but notably good photography, acting and narrative. Avoids raucous sound, dragging tempo and overdone close-ups.

For A: Good. For Y, C: Doubtful interest or value.

Romance and Riches

(Cary Grant, Mary Brian) (Gr Natl) Exaggerated, highly incredible Oppenheim story of ultra-rich hero bored by luxury, goaded to earn his way incognito for a year. He carries through, sows princely gifts secretly among deserving poor, and wins humble heroine and happiness. Main idea wholesome.

For A: Mildly amusing. For Y: Good. For C: Perhaps.

Shall We Dance

(Fred Astaire, Ginger Rogers) (RKO) Another typical concoction, hardly equal to their previous ones, with music, notable dancing, spectacular sets, and good comedy by E. E. Horton. Mild sophistication achieved by shipboard rumor that the innocent pair is married. Considerable "sameness" will be felt.

For A: Good of kind. For Y: Doubtful value. For C: Hardly.

Thunder in the City

(Edward G. Robinson) (Columbia) American super-salesman supposed to stampede London by high-pressure ballyhoo into stock-buying in new metal discovery. He wins heroine when bubble bursts. Impossibility made breezily real. Harmless and lively fun if taken as hilarious exaggeration.

For A: Fair. For Y: Good. For C: Perhaps.

Best Recent Films for Family:

We Have Our Moments
Mighty Treve
Clarence
Breezing Home
Maytime
Quality Street

Best Films for Adults:

Man Who Could Work Miracles
History is Made at Night
Lost Horizon
Wake Up and Live
Seventh Heaven
Carnival in Flanders

Your Community and Memorial Day

Memorial Day presents to Christian leaders of all communities an opportunity and an obligation. The opportunity is that of remembering and honoring those who are no longer with us, especially the martyrs and victims of past wars. The obligation is that of seeing to it that "these dead shall not have died in vain" by reminding the present generation of the proved futility of war, of the need to foster peaceful means of settling international disputes. A community Memorial Day Service of Remembrance which will fulfill these purposes should be arranged wherever possible.

Your Church and Memorial Sunday

In places where such a Memorial Day community service is not practicable, each church may at least make certain that the occasion does not pass unnoticed by planning a Service of Remembrance for the usual hour of worship on Memorial Sunday, May 30.

The difficulties of outlining a special service, selecting hymns, readings and responses, preparing prayers and printing programs, may all be eliminated by ordering copies of

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This service, prepared by the editors of The Christian Century and printed in an attractive folder that may be handed to each member of the audience, is complete even to the inclusion of music for the specially selected hymns. The folders are only $2.00 per hundred in quantities of 1000 or more; $2.50 per hundred for 500 to 1000; $3.00 per hundred for less than 500. More important than this, the service is dignified, impressive, patriotic and deeply stirring.

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CHARLES CLAYTON MORRISON, reviewing the book in the *Christian Century Pulpit,* points out that Dr. White "believes that Christian missions has something to say, as well as to do, in non-Christian lands. He rejects the sentimentalism which says that one religion is as good as another, or that the religion a people already has is, necessarily, the best religion for that people. He holds that there is a *best* religion, and that it is Christianity."

THE LIVING CHURCH, urging upon its readers the importance of this book, shows how the author develops the thesis that the Christian missionary, above all persons, should have "a firm faith and a definite theology; he must be persuaded that Christianity is unique and essential to all men. . . ."

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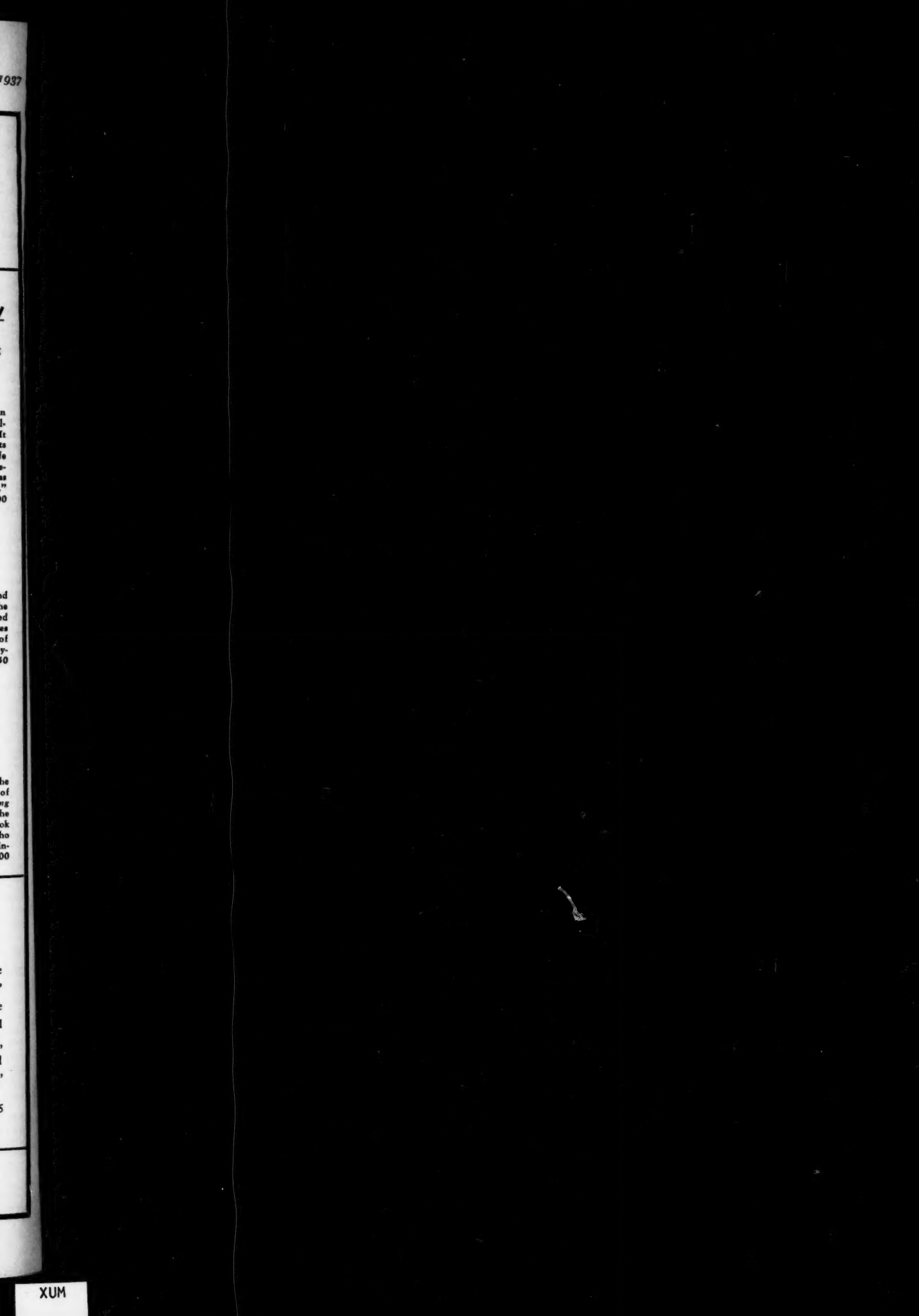

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